



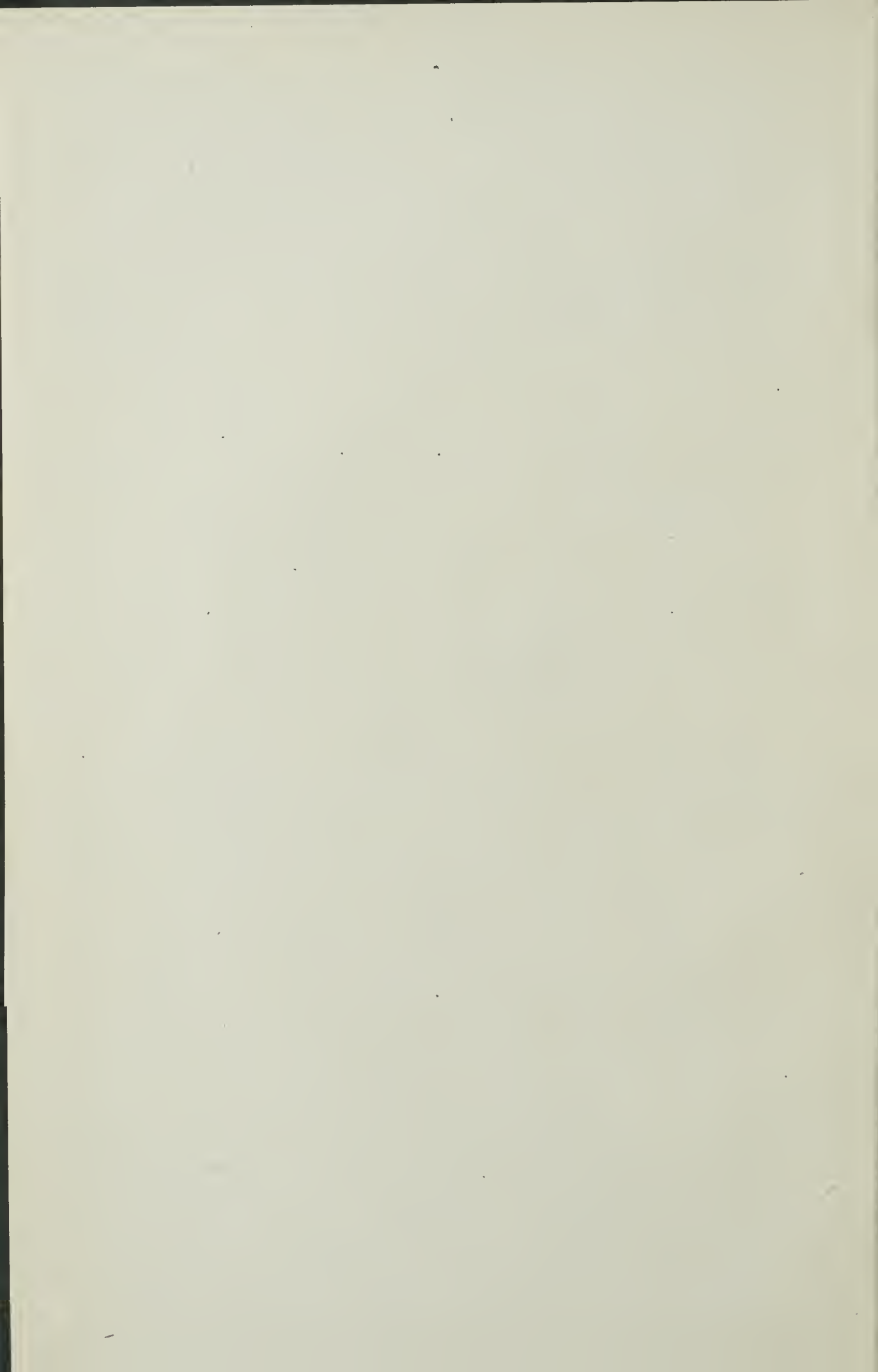
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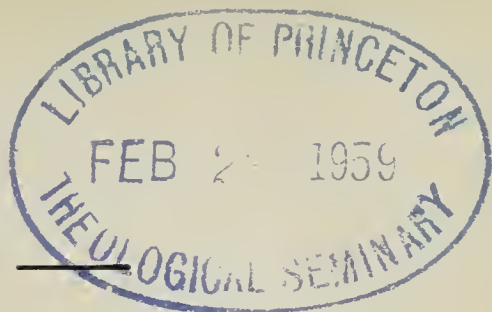
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Man--whence and whither?



Hon Judge Hunt,
with the compliments
of. The Author

April 22, 1885





MAN

WHENCE AND WHITHER?

BY

RICHARD B. WESTBROOK, D.D., LL.B.,
AUTHOR OF "MARRIAGE AND DIVORCE" AND "THE BIBLE—
WHENCE AND WHAT?"

"A man was famous according as he had lifted up axes upon
the thick trees."—Ps. lxxiv. 5.

"Every undertaking is involved in its faults, as the fire in its
smoke."—HINDU BIBLE.

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PREFACE.

THE present is an age of intense mental curiosity. There is an increasing disposition to inquire into the reason of things. Men are not content with superficial appearances; they want to examine the foundations. Man is a fact in the universe. What is his nature, his constitution, and personality? Where did he come from? Where is he going? Books relating to these subjects are generally large and expensive, and, with few exceptions, are too *professional*; they abound with *technicalities*. Many cannot afford to purchase them. Few have the leisure and patience to plod through them. The average reader cannot comprehend them.

This plain, cheap little book is intended for busy, active people, who have but little time to read and no taste for metaphysics. High-sounding words have been avoided or explained. Evolution, as defined by one of its most learned champions, is "a change from an indefinite and incoherent homogeneity to a definite, coherent heterogeneity through continuous differentiations and integrations." No real conception is formed by the ordi-

nary reader from these jingling words, but a child can understand when told that evolution is the orderly *process* of Nature by which one thing comes out of another, and succeeds another as the effect follows the cause.

No pretence is made to profound learning or scientific knowledge. Things are taken as they are, or as they are supposed to be, and natural conclusions are drawn from them. The substance of these essays, has recently been delivered in a course of *Free Lectures* in the Hall of the Philadelphia City Institute to large and highly appreciative audiences, but they were stereotyped for this book before they were delivered in the form of lectures. The publication is not an after-thought, an attempt to utilize ephemeral oral discourses. The author believes that he has something to say for the public good that he can better say outside of the Church and the conventional ministry, and therefore chooses to write and lecture as an *independent*, untrammelled by ecclesiastical supervision and control, and free from that *bias* which is quite inseparable from sectarian connections and partisanship. For the views presented the author is *alone* responsible, though he has freely availed himself of the thoughts of many others.

PHILADELPHIA, }
April 8, 1884. }

R. B. WESTBROOK,
No. 1707 Oxford St.

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INTRODUCTION.

A RELIGIOUS CRISIS.

IT was a suggestive remark that the children of Issachar were "men that had understanding of the times to know what Israel ought to do" (1 Chron. 12 : 32). A Prophet who lived in Nazareth more than eighteen hundred years ago is said to have recognized the same principle in rebuking his dull disciples for failing to "discern the signs of the times," and to anticipate coming events from present circumstances, just as they were accustomed to give probabilities of the weather from appearances in the sky (Matt. 16 : 3).

Men are generally optimists or pessimists according to constitutional temperament, personal experience, or theological bias, but it is the policy of true wisdom to rise above these influences and to look at things as they really exist, and to act accordingly. That man must be comparatively blind who does not know that the theological skies are at present black with clouds of menace

and peril, and that signs of devastating cyclones are visible in every direction, and, indeed, that the work of destruction is already going on with fearful sweep. To drop the metaphor, is it not evident that the cultured thought of this age is in open antagonism to the prevalent theological dogmas? Matthew Arnold, who needs no introduction to men of reading, says :

“The partisans of traditional religion in this country [England] do not know, I think, how decisively the whole force of progressive and liberal opinion on the Continent has pronounced against the Christian religion. They do not know how surely the whole force of progressive and liberal opinion in England tends to follow, so far as traditional religion is concerned, the opinion of the Continent.” . . . “The undoubted tendency of liberal opinion is to reject the whole anthropomorphic and miraculous religion of tradition as unsound and untenable. On the Continent such opinion has rejected it already.” . . . “A greater force of tradition in favor of religion is all which now prevents the liberal opinion of England from following the Continental opinion. That force is not of a nature to be permanent, and it will not, in fact, hold out long.”

It must be admitted that this drifting away from the ancient fetichism, as now represented in a perverted theology, is not confined to the scholastic classes, but, as appears from an official report made to the Registrar-General of England, the masses of the working population are drifting in the same direction, and are becoming thoroughly estranged from religious institutions in

their theological aspects. Every observing man must know that what is true of Europe is true of America.

A distinguished Scotch Presbyterian minister, in a recent public discourse to a Young Men's Christian Association, said :

"The great, the mighty, the wise, are not with us. The best thought, the widest knowledge, and the deepest philosophy have discarded our Church. They detest what they call the inhumanities of our creed. They step out into speculative Atheism, for they can breathe freer there." . . . "They shun us because of our ignorant misconceptions and persistent misrepresentations of heaven and man and God."

Even the conservative Dr. Richard S. Storrs of Brooklyn, in a discourse delivered to a similar association, said :

"There is a fatal tendency to scepticism and unbelief which threatens to sap the foundations of society itself. It pervades the literature of the day, it stands behind our science, and it is broadly proclaimed from the rostrum."

Similar quotations might be made from several cautious ministers of various denominations, and a whole volume might be filled with lugubrious lamentations over the decline of religion from the utterances of all the great ecclesiastical bodies.

Every close observer knows that multitudes of people in this country are rapidly drifting toward Materialism and Agnosticism. An ex-

governor of Pennsylvania, in a recent college address, mentioned the fact of the sceptical tendencies of science, and called upon the learned professors to prepare to meet the emergency.

CLERICAL RESPONSIBILITY.

That the professional clergy are largely responsible for the prevailing scepticism seems never to have occurred to them, and but few of the laity have had courage enough to say what they think. Meanwhile, the work of disintegration goes on. Intelligent men and women are drifting away from the dogmas of myth and superstition, and the falsities of legend are scouted by the conclusions of true science and the deductions of enlightened reason. Not one minister in a thousand "discerns the signs of the times" or is prepared for the crisis. Few pastors ever read anything beyond their own denominational literature. Their education is partial, one-sided—professional. They cling to mediæval superstitions with the desperate grasp of drowning men. The great majority of the clergy are not men of broad minds and wide and deep research, and have not the ability to meet the vexed questions of to-day.

CLERICAL INSINCERITY.

But ministers who know more than they openly admit are not a few. *Insincerity in the Pulpit*

is the title of an able essay recently published in the *North American Review*, from the facile pen of Dr. Edward Everett Hale, which caused great squirming among the clergy, though it did not tell more than half the truth.

The Rev. Philips Brooks, the popular Episcopal orator of Boston, has admitted in these words, in the *Princeton Review*, what Dr. Hale charged regarding clerical disingenuousness :

“A large acquaintance with clerical life has led me to think that almost any company of clergymen talking freely to each other will express opinions which would greatly surprise, and at the same time greatly relieve, the congregations who ordinarily listen to these ministers.” . . . “How many men in the ministry to-day believe in the doctrine of verbal inspiration which our fathers held, and how many of us have frankly told the people that we do not believe it?” . . . “How many of us hold that the everlasting punishment of the wicked is a clear and certain truth of revelation? But how many of us who do not hold it have ever said a word?” . . . “There must be no lines of orthodoxy inside the lines of truth. Men find that you are playing with them, and will not believe you even when you are in earnest.” . . . “The minister who tries to make people believe that which he questions in order to keep them from questioning what he believes, knows very little about the certain workings of the human heart, and has no real faith in truth itself. I think a great many teachers and parents are now in just this condition.”

Professor Fisher, the orthodox champion of Yale College, has recently admitted in the *North American Review* that at least one of the causes

of the decline of clerical authority and influence is the increased intelligence of the laity. If the people cannot get the truth from the pulpit, they will seek it from the platform and the press. It is no longer to be hidden in cloisters and theological seminaries, but it is to be proclaimed from housetops and in language understood in every-day life. It is a suggestive fact that some of the ablest theological works of modern times have been written by laymen.

CLERICAL EMBARRASMENTS.

On the one hand, the modern pulpiteer is in terror of canonical thumbscrews in the form of prosecution for heresy and the loss of good standing and official patronage and preferment. On the other hand, he cannot be indifferent to the prepossessions and prejudices of his parishioners, while he is dependent upon them for a common livelihood for himself and his family. The presence, in every congregation, of the extremes of ancient orthodoxy and modern liberalism makes the task of the preacher embarrassing in the extreme. It would be amusing indeed, if it were not so humiliating, to see the popular Sunday orator balancing between what he does and does not believe, for fear of possible consequences. Professional standing, sectarian habits of thought, false pride of opinion, and pecuniary

dependence are shackles that now encumber the free, fearless, and independent march of the clerical corps.

The position occupied by many pastors is most embarrassing, not to say humiliating, degrading, and demoralizing, and they deserve sympathy. But many of them are presuming too much upon the ignorance and credulity of the masses. There is a crisis at hand, and it will be found that the people are in advance of their priests. Wise ones will not much longer stultify themselves by attempting to defend the silly superstitions of the Dark Ages, but will yield to the urgent demand for the revision of creeds. The people are ready for it, and so are many clergymen who have not yet had the courage to admit the fact—except among their confidential friends.

Public teachers of religion have dwarfed themselves and blunted their own moral sense by the suppression of the true and the suggestion of the false, until they have been deceived by their own deception. The people are discovering the imposition, and the reaction must be terrific. The fear now is, that the pendulum will swing violently into the opposite extreme. The work of destruction is now going forward like the sweeping of the tempest or the tread of an earthquake, and the work of construction must be

prosecuted without fear or favor, and in no hesitating or ambiguous language.

In the discussions upon which we are to enter this principle will be kept in constant view: viz. *to tear down only to build up*. It may be found necessary to abandon many a cherished dogma of our fathers, but at the same time it may be shown that by so doing we only lay aside much that has always been a dead weight to true religion.

CHANGE OF CREED DIFFICULT.

A long and varied experience and observation have given the author a consciousness of the agonizing pain that must be endured by a sensitive man as he realizes that the foundations of a dearly-cherished religious faith are crumbling beneath his feet, and that he must find more rational ground or be plunged into the abyss of Atheism or Agnosticism. The difficulty, amounting in some cases to almost an impossibility, of casting aside a system of religious belief in which one finds himself settled, is shown by the fact that the large majority of men live and die in the faith in which they are born and educated, however absurd and contradictory it may be. Given the locality of one's birth and the faith of his ancestors, and you can almost always divine what one believes. There has been very little

independent and rational thinking on religious questions, but happily it is on the increase. But when men begin to "reason on righteousness, temperance, and judgment to come" (Acts 24 : 25), and even "reason together" with God (Isa. 1 : 18), and to act upon the principle suggested by the Prophet of Nazareth to "judge for yourselves what is right" (Luke 12 : 57), they are sure to find that true religion is not a synonym of superstition—that it is not necessary to sacrifice sound reason for a blind faith, even if some of the dogmas of priestcraft are shown to be cunning perversions of an effete paganism. When a man has found a religion that is in harmony with the order of the universe, that requires the highest morality and inspires the most unselfish "enthusiasm of humanity," and he feels always ready to give a reason for the hope that is in him" (1 Pet. 3 : 15), then, and then only, will he rise to the dignity of true manhood.

SCOPE OF THIS BOOK.

The character and object of the discussions that are to follow can be inferred from what has now been said. There is a true religion and there is a true science, and between them there is no necessary antagonism. The real assaults of science are on the accretions, perversions, and super-

stitutions of theology and priestcraft. Against these assaults the orthodox clergy are powerless. They cannot answer the objections of science to their absurd dogmas. The ecclesiastical ship must be lightened, or it must go down in the pitiless storm. That it can with advantage throw overboard very much that has been deemed important to the success of the voyage and the safety of the ship can clearly be demonstrated. Let the images and fetiches of dogmatic theology be broken and destroyed, and the essential truth of religion will only shine forth more refulgently. Let not materialists and agnostics suppose that when they have vanquished the superstitions of dogmatic creeds they have annihilated the religious nature of man, and destroyed that principle of reverence, veneration, and worshipfulness which is just as much a part of the human constitution as any other faculty of mind or body. Many conservative and timid persons will be pained by some of these utterances. They have no faith in human nature, no faith in any religion but the religion of supernatural authority, no faith in fundamental truth. And even when truth has been discovered, moral cowards do not think it judicious to publish it, at least to the masses, lest their blind faith be unsettled and they rush headlong to speedy ruin.

Away with the old fraud of the *exoteric* and

esoteric—truth for the few and lies for the common people! Let the whole truth be published, for its own inherent sake, regardless of immediate consequences. The ultimate result is not doubtful. If the false heavens of dogmatic theology fall, so much the better. Let them fall! The people have a right to demand the whole truth, and they will have it in spite of the timidity of their public teachers. The day of concealment and suppression has passed away. The schoolmaster is abroad. The platform is free, if the pulpit is barricaded. The discoveries of modern science are pouring floods of light upon dark subjects which have long been deemed too sacred for investigation.

Not one article of popular faith will be attacked in these discussions without an honest and loving effort to give something better in its place.

In the mean time, let no one be anxious about the foundations of true religion. Even the apostle Paul said, "We can do nothing against the truth but for the truth" (2 Cor. 13 : 8). If its principles are not ineradicable in human nature, it is of no account to man.

THE TRUE STANDPOINT.

We have chosen to discuss living questions of to-day from the *human* standpoint. We be-

gin with man, the *natural* instead of the *supernatural*. If there be anything supernatural, we can best understand it through the visible and tangible. The real history of man is the true history of religion. We take as our motto, HUMANITY — HERETOFORE AND HEREAFTER. What are we? What is our origin? Where did we come from? Whither are we going? What is our destination? These questions are *living* questions of to-day, and all thoughtful persons are interested in them. The discussion of these inquiries will involve the incidental consideration of the whole circle of religious dogma and duty. With a rational mind all truth is *connotative*, connected like the links of a chain.

The credibility of the dominant theology is involved in the investigations upon which we now enter. We may not have all the truth. We have often been obliged to revise dearly-cherished opinions, and further revisions may be found necessary. We may be wiser to-morrow than we are to-day. Science has not yet spoken its final word, neither has rational religion. To give the best light and the purest truth we have to-day, without regard to what we thought yesterday or may think to-morrow, is the highest duty of an honest man. The fool sticks to his folly and never changes his mind; he has none to change. A wise, consist-

ent man often has cause for putting away childish things when he reaches the maturity of true mental manhood. A man is to be pitied who tenaciously holds the opinions of his childhood and of his ancestors for fear of being thought fickle and changeable. The representative men of all ages have always been deemed heretics and infidels by the bigoted, lazy, and stupid croakers of their times. The heretics of one age are often the acknowledged oracles of the next. Those who are denounced as "infidels" in one generation are often canonized as saints by succeeding ones. Universal history "asserts eternal providence and vindicates the ways of God to man."

"Ever the truth comes uppermost,
And ever is justice done."



MAN—WHENCE AND WHITHER?

I.

WHAT IS MAN?

“**K** NOW THYSELF!” was the laconic motto inscribed in golden Greek upon the portico of the gorgeous temple of Delphi five centuries before the Christian era. “The chief study of mankind should be man,” was the wise exclamation of Alexander Pope, the great English poet and essayist, two hundred years ago. To these aphorisms every thoughtful man gives a hearty assent as he fully realizes that self-knowledge lies at the foundation of all true knowledge. Certain it is, that in an intelligent discussion of questions relating to the origin and destination of man we are logically bound, first, to consider the question, *What is Man?* To this question the anatomist would give a learned disquisition on the structure of the human frame, with an appropriate name for every part; the physiologist would confuse and confound ordinary minds with high-sounding words

portraying the functions of the different parts; the histologist, microscope in hand, would enter into minor details that would cause the brain to swirl with delirium; and the chemist would follow up the work by reducing all that can be seen or felt or tasted of the human form to its sixty-five primal elements, so that all that is left of the physical form is nothing or next to nothing.

That man has a material body very similar in many things to the brute creation will not be denied, and that he has instincts in common with them is equally evident; but whether man is anything more than an animal of more than ordinary development is a question of vital interest—one to which every person of thoughtful mind should be able to give an intelligent answer in this age of materialistic science and agnostic philosophy.

Several pretentious volumes, with numerous engravings, have been published to show that the embryo human body at an early stage cannot be distinguished from the embryo fish, horse, dog or hog.

Huxley says: "It is very long before the body of the young human being can be distinguished from that of the young puppy." Other writers of equal intelligence maintain that these resemblances are largely fanciful and imaginary. There are wide gaps between the brain of the

lowest human being and the highest ape; and one learned writer has pointed out *fifteen* particulars in which the brain of a man differs from that of the highest brute. The theory that the human embryo at a certain stage has the *gill* of the fish has been exploded by Dr. Wilford Hall in his *Problem of Human Life*. According to certain engravings in a popular work by Professor Hæckel, a tortoise is shown to have been evolved from man, instead of man from the tortoise—the renowned materialistic writer, or his engraver, having placed the tail of the tortoise upon the human embryo, and the human head upon the fœtal tortoise! The common argument for the animal origin of man from the supposed rudimentary tail, the simple elongation of the spinal column, is very far-fetched, and is simply a matter of merriment with many learned anatomists. But we must not be drawn aside from our main object of investigation by questions of minor importance which have no essential bearing upon the matter directly at issue.

It is admitted that man has a material organization—that in many things his body is very much like the corporeal forms of irrational animals. How much, or in what particulars, the human body resembles or differs from the other animal organisms, is not the problem that we seek to solve. The question is, *What is*

4 *Man—Whence and Whither?*

Man? Is he a *mere* animal? Is he so much like common animals as to make the inference justifiable that the same destiny awaits him? Let us inquire into some of those things in which it cannot be denied that man differs from the brute.

There is a wide difference in the degree of intelligence and self-helpfulness between a human being and a brute at the time of, and a long while after, birth; and in the struggle for existence the advantage is largely in favor of the brute. Man at birth is the most ignorant, helpless and dependent of all beings. He has no natural covering, like the lamb or pig, cannot walk or change his position, does not know his mother, cannot seek or provide his own food, and would as soon grasp a serpent as a ribbon, and would utterly perish but for the constant supervision of others for months and years of his early life. The chicken, the kitten, the puppy and the pig are brighter, more intelligent and less dependent at birth than the human babe. If we should judge by comparison in the first six months, we should say that the brute is the superior animal. This does not look as if man is a descendant of common animals, and suggests some difficulties in the way of "natural selection" and the "survival of the fittest."

But the scale soon turns. With almost infinite

care and pains the human parent commences and carries forward the education of the offspring according to his or her capacity and attainments, and the puling child soon emerges from its blank ignorance and semi-idiocy, and evinces more or less desire and capacity to obtain knowledge. The common animal transmits to its descendants, without any thought or intelligent purpose, a certain degree of intelligence called instinct, so that the puppy and the pig soon know as much as their parents, and indeed as much as any and all of their ancestors have known for long centuries of the past. But the human parent transmits none of his knowledge or attainments. The child of the philosopher is as ignorant as the child of a peasant; and if man has instinct at all, it is inferior to that of the bird and the bullock. Here comes in the difference between brute instinct and human intelligence. The common animal involuntarily and unconsciously gives to its descendants all the ancestral wisdom ever possessed by its species, while the human parent only transmits a desire and capacity to acquire knowledge. The one we call instinct, the other intelligence; and the difference between these suggests an essential and insuperable difference between a brute and a man, the latter having a mental constitution or capacity to teach and to be taught to

an indefinite extent, which the former has not.

Then we soon find in man a self-consciousness, a sense of his individuality and personality, which does not belong to brutes. The *Ego* is purely human. We cannot conceive of a brute using a personal pronoun, even if he could make himself understood by vocal utterances.

This sense of personality in man, the sense of independent being, soon leads to self-inspection, introversion, and a desire to know himself—to know what he is, to analyze his own powers and capacities, to inquire into his own origin and destiny. None of these questions ever trouble dogs or horses, apes or oranges. That mere animals should ever think of such things is not supposable.

A moral sense, a conscience, an abstract conception of the essential difference between right and wrong, is soon found to be a human characteristic, which indicates that man is something more than an animal. This principle is innate in him, exists to some extent among the most ignorant and degraded of the human race, and is susceptible of high cultivation; while it does not even have the shadow of existence in the inferior creatures. The bull will gore to death his kind keeper, the horse will drive his iron-bound hoof into the temple of his groom, and

animals commit every grade of cruelty and ingratitude without compunction or self-reproach. This moral sense in man extends to the finest principles of casuistry, and comprehends the spirit and intent of actions, as well as actions themselves, and requires the strict regulation of the thoughts, desires and affections.

In connection with this high ethical sense—and probably anterior to its development—man has an intuition, or inward and spontaneous perception and recognition, of some Intelligence and Power higher than himself, and an inherent disposition to worship that Being. All of us are more or less familiar with the manner in which some persons attempt to account for these things. It is easy to talk of fear, and superstition, and fetichism, and the like, but it cannot be denied that man has a natural sense of the divine, the supernatural, the spiritual, and that these faculties proclaim him superior to the brute creation, which has none of these sublime perceptions and aspirations.

A strong desire and hope for continued future existence is another human attribute which distinguishes him from mere animals. Such desires and hopes never exist in an ox or an ass, nor in an ape or a monkey. In humanity they are universal and ineradicable, and can only be accounted for as the manifestations of an innate

spiritual nature, which, conscious of its capacity for unlimited progress and elevation, can be satisfied with nothing short of immortality. In these holy hopes and heavenly aspirations mere animals have no share; and he is no true man, whatever his intellectual capacity may be, who has extinguished within himself this supernal flame of divinity.

And then, as if to utilize and give efficiency and full exercise to his wonderful endowments above the animal creation, we find man possessing the strange gift of language. Aristotle well said: "Animals have voice, but man alone has speech;" and Prof. Max Müller is right in regarding "language as the true barrier between man and beast."

There is no more interesting study than the origin and progress of language. It is only necessary, in this connection, to say that the more profoundly the many distinct languages among men are analyzed and the farther back they are traced, the stronger is the evidence of their independent origin in the intellectual and spiritual pre-eminence of man over the inferior orders of animals. No man has written more intelligently upon this subject than Prof. Müller of the great English University. It is most marvellous that this distinguishing attribute of man should have been so

foolishly and voluminously used in the vain attempt to belittle man to the virtual level of a chattering ape. While man has the gift of language it will be impossible to make him out a mere animal.

From the points made in the foregoing paragraphs the suggestion is natural and rational that man has certain attributes which distinguish him from the brute; and further, that he is distinct from, superior to and independent of, his external, visible material organization. The brute has the vital principle of life in common with man, but the contrast between their mental and moral endowments is almost infinite. The dog, the horse, the lion and the elephant show a degree of intelligence amounting to a glimmer of rationality, but it is so inferior in degree as to become a difference in kind. No animal but man has ever learned the use of fire and tools, does not prepare and season food, nor use other animals to lessen its own exertions. The corporeal organization of the brute is very similar to that of man in complexity and perfection, so that man's superior mental and moral qualities cannot be the result of mere material organization; and, moreover, the organization of the human body is sometimes as complete after death as before. It is therefore evident that some other way must be found to account for

the divine endowments of humanity. The intelligent and moral Ego called man must be an *entity*, a real essence, an actual existence, a *personality* superior to and independent of his physical organism.

This position is evident from the well-known fact that man's physical organization undergoes many and wonderful changes from infancy to old age without affecting his personal identity. Scientific writers allege that a complete change of material in the human body occurs once in every seven years, so that a man of threescore years and ten has had ten new bodies, entirely distinct in material. Whatever may be said as to the frequency of these changes, no man of education will deny that these material changes *do* take place several times in the course of an ordinary life—that the processes of waste and supply are continually going on. And yet the real man is not affected by these bodily changes. From birth to death he preserves his personal identity—the same mental and moral characteristics, the same desires, hopes and fears; and hence it must logically follow that the intelligent Ego is superior to and independent of his material organization.

This principle is further illustrated by the well-known law of hereditary descent. Even the physical resemblance of the offspring to the

parent cannot be accounted for without admitting that man is something more than a physical organism. The atom from which the human body develops is only about the one-hundred-and-twenty-fifth or the one-hundred-and-fiftieth part of an inch in diameter, and is furnished exclusively by the mother; and the additional part contributed by the father is so minute that it can only be closely studied by the most powerful microscope. After the conjunction the mother furnishes from her own body all the material of which the infant body is composed, and yet the child often resembles the father rather than the mother, when, on the hypothesis that man is a mere physical organism, he should resemble the mother a thousand times more. And then if the human ovule differs in no respect from that of the inferior animals, as Darwin and his disciples assert, why does one develop into a man and the other into a brute? There must be some inherent, essential, though invisible, difference. We talk of *blood* relations, and our law-books have tables and charts to illustrate the laws of inheritance on the basis of blood of the first, second, third and fourth degrees, and yet not one drop—nay, not one single corpuscle—of blood ever descends from the grandfather to the grandson, and, strictly speaking, not even from the father

to the child. This is not only evident from the facts just stated, but is corroborated by the physiological changes always going on in the body, as already set forth.

The conclusion is inevitable, that all hereditary transmissions, organic and mental, must be referred to some agency superior to mere matter and quite independent of it. The physiological facts upon which this argument is based are not imaginary or speculative, but are acknowledged by the highest authority. Prof. Huxley says, in his *Origin of Species* and *Elementary Physiology*: "So constant and universal is this absorption, waste and reproduction that it may be said with perfect certainty that there is left in no one of our bodies at the present moment one-millionth part of the matter of which they were originally formed." He also admits that this applies to our very bones. These views are maintained with equal explicitness by Dunglison and other eminent scientists. It will be found, upon careful reasoning, that the mysteries of physiology, the persistence and fixity of species, the wonders of hereditary descent and inheritance, the transmission of characteristic traits and tendencies, can only be explained by postulating the obvious fact that the real man is superior to, and is comparatively independent of, his corporeal form—that his ma-

terial body is an adjunct, and not the human personality.

We have a further intimation of the independence and superiority of the human intelligence over material organization in the mysterious phenomena of somnambulism and dreams. Elementary school-books on mental science and philosophy are so full of facts upon these subjects that it is not necessary here to go into details. All thoughtful persons know that the human intelligence is often most active when the physical senses are worn out with fatigue and locked up in profound slumber. The somnambulist performs mental tasks to which he is not competent when his physical senses are in full play. The real human intelligence seems to have its relaxations and amusements, and to exert its higher faculties without restraint, when the physical organs are in a state of repose. It is not probable that the mind of man ever grows weary and exhausted. Then there is that strange power of divining in dreams of which Tertullian and other Christian Fathers made so much; and no one who has the least degree of historical faith or of confidence in the Jewish and Christian Scriptures can doubt that many cases of prevision in dreams have actually occurred. There are also many such cases reported in modern times. Of the precise source of these

nocturnal visions none can be sure, but this does not affect the position that the phenomena of somnambulism and dreams show, at least in some cases, the independence of the human Ego of physical environments.

A very singular experience is recorded by Lord Brougham, which may be thus epitomized: In youth he had a schoolmate with whom he often conversed regarding death and the future state. They promised each other that, if possible, the one dying first should communicate with the other. Lord Brougham had almost forgotten his friend, who had gone to India in the civil service. He was about leaving the bath one day when, upon turning his eyes toward the chair upon which he had deposited his clothes, he was amazed to behold his friend seated upon it. He called it a vision, and was very much affected by it. He supposed he had been asleep and dreaming, but made a careful record of the facts and date—the 19th of December. Soon a letter arrived from India announcing the death of G—— on December 19th! Sixty years afterward Lord Brougham copied this statement from his journal, with comments that showed the deep impression made upon his mind. This might be called a coincidence if modern times did not furnish so many similar examples.

It is acknowledged that dreams generally are automatic and have a physiological explanation; but that some dreams show the independence of mind over matter is a proposition that is supported by many well-authenticated facts. Cases are numerous, and beyond doubt or suspicion, in which the most creditable literary work has been performed when the bodily senses were in death-like sleep, and the most difficult problems have been solved in the same state; and it is simply ridiculous to call these exploits the result of "unconscious cerebration," and to attempt to account for them by any laws known to physiology.

But we now advance a step, and attempt to show by the phenomena observed in clairvoyance and clairaudience that the human personality is independent of its corporeal form. If man is not capable of seeing without the use of his physical eyes, and of seeing through objects absolutely impenetrable by the sight which passes through outward eyes, and at distances which cannot be traversed by ordinary sight, and of hearing in like manner, then human experience and testimony are of no value. Deleuze, a French author of high repute, says: "In somnambulism there are developed faculties of which we are deprived in the ordinary state, such as seeing without the aid of eyes, hearing without the aid of ears,

seeing at a distance, reading thoughts," etc. Many astounding facts, authenticated by personal knowledge and experience, are given by Henry George Atkinson, joint-author of the *Harriet Martineau Letters*, also by Dr. Gregory, professor of chemistry in the University of Edinburgh, and many other European scientists of renown, including a committee of physicians appointed by the Royal Academy of Medicine in Paris. In a standard French dictionary of medicine, Rostan, a distinguished professor, says: "There are few facts better demonstrated than clairvoyance;" and then gives many striking examples in his own investigations. Dr. James R. Nichols, author of several scientific works and now editor of the *Boston Journal of Chemistry*, in his admirable book *Whence? What? Where?* says: "Several persons are known to me who, while in a peculiar condition called 'trance,' can tell the time by a watch with great accuracy when the hands are moved to any position on the dial, and the watch, covered by double cases, is wrapped in a napkin. The watch in these instances may be placed on the back of the head of the person or held in the hand of the experimenter." He relates the following remarkable case: "A young lady of the highest culture and respectability, connected with the family of a former neighbor and friend,

has in my presence recited whole pages of a sermon as it was written by a clergyman on a Sunday morning in his study half a mile away. While this recitation was proceeding (the transaction was new and wholly unexpected to the family) the father visited the study of the clergyman and brought back the manuscript, with ink scarcely dry, and compared it with the words of his daughter as I had faithfully taken them from her lips. The two were precisely alike, hardly differing in a single word. In this instance there was no collusion, no trick; such would have been impossible if the high position of the parties had not forbidden suspicion. Instances of this so-called 'second sight' are plenty enough, and they rest on testimony which silences incredulity. They are, however, not more numerous perhaps than instances of exalted hearing. Music has been heard by many persons, and every stage in the progress of a concert in a distant city correctly described."

The author has himself personal knowledge of many cases of clairvoyance and clairaudience. He has given much attention to the case of Miss Fancher of Brooklyn, and is convinced that she can see without using her natural or external eyes. She has just completed a most elaborate work of embroidery for a member of

his own household, requiring the most dexterous use of the needle and the combination of colors of the finest shades, though she has had no use of her natural eyes for several years.

These facts are not new or peculiar to modern times; history is full of them. Swedenborg saw and described the progress of the fire that came within a few feet of destroying his own house, and accurately portrayed the scene in detail, though he was more than three hundred miles away. This fact is proved by the personal testimony of the philosopher Kant, and authenticated by the public civil authorities. Similar cases have occurred in all times, and are well attested. The wonder is, that any intelligent person can doubt the reality of this phenomenon, dismiss it with a sneer, and class it with the tricks of the conjurer and showman. Any person who desires to know the truth regarding this matter need not remain long in doubt.

In view of these incontrovertible facts man must be superior to his physical organization, and does sometimes show his independence of it and of his material environments.

Another fact bearing upon this subject, and well known to medical practitioners, is the manner in which the human intelligence often asserts its superiority and independence when the hour of

bodily dissolution approaches and is actually going on. The editor of the *Boston Journal of Chemistry*, before mentioned, refers to a most important paper published a few years ago by a Philadelphia physician, Dr. La Roche, on the "Resumption of the Mental Faculties at the Approach of Death," which was extensively copied by the medical journals of America and Europe with favorable comment: "Its object was to show that sick persons, when the mental faculties are clouded by delirium, will in the hour of death become perfectly lucid and speak with wisdom, with power of memory and with pleasure, their whole past lives coming in distinct review." Dr. Nichols goes on to say: "It is common for patients prostrated by disease, and who rave like maniacs or talk irrationally, or who sink into a deep lethargic sleep from which they cannot be aroused, to suddenly acquire consciousness again, their natural condition of mind, become clear in their perceptions, and then in a few moments fall back and die. This fact has been noticed by physicians as far back as the time of Hippocrates, and indeed is spoken of by Hippocrates himself. This ancient physician closes a description of some similar cases in the following language: 'As to the state of the soul, every sense becomes clear and pure, the intellect acute, and the gnostic powers

so prophetic that the patients can prognosticate to themselves, in the first place, their own departure from life, then what will take place to those present.'” Dr. La Roche in the paper alluded to shows that “the mind often becomes clear in death when the brain is greatly diseased, when inflammation of the coverings is present, and even when there is change in the brain-substance itself.” This certainly indicates that the real man is superior to and independent of his physical condition, and not entirely dependent upon his material organism. Physicians of high standing say there is good reason to believe that in the dissolution of the body the mind always becomes lucid, though attendants may not always observe it, and that even in cases of insanity the patient generally evinces mental soundness before death occurs. It is certain that mental exaltation amounting to the prophetic and clairvoyant state often occurs in the article of death.

All persons have become more or less familiar with those miraculous mental exercises which have been experienced by persons in the agony of drowning, but who were rescued and restored before life was extinct. The greatest mental power has been displayed under these circumstances, and in the course of a few seconds the history of a whole life has been portrayed with

astounding distinctness and detail, even including things which had been entirely forgotten. With these brief hints this subject must, if followed up, become one of great interest to the student of human nature.

Even at the risk of being suspected of undue credulity, one thing more must be introduced here to show the superiority and independence of the real man of his physical body. It is the claim that in the moment of death the spectator has with his natural eyes often seen something, and by spiritual intuition realized that the real personality withdrew from the corporeal form and entered upon a separate existence. Dr. Edward H. Clark, late of Boston, was the author of several able works on abstruse medical subjects, one of which is entitled *Visions: A Study of False Sight*. For this book Dr. Oliver Wendell Holmes wrote an introduction and memorial sketch. Dr. Clark reports a striking case of a lady patient of his as follows: "After saying a few words she turned her head upon her pillow as if to sleep; then, unexpectedly turning it back, a glow brilliant and beautiful exceedingly came into her features, and her eyes, opening, sparkled with singular vivacity. At the same moment, with a tone of emphatic surprise and delight, she pronounced the name of the earthly being nearest and dearest to her, and then,

dropping her head upon her pillow as unexpectedly as she had looked up, her spirit departed to God who gave it. The conviction forced upon my mind *that something departed from her body at that instant of time, rupturing the bonds of flesh, was stronger than language can express.*" Dr. Holmes says that Dr. Clark mentioned to him a similar case not reported in his book. At the very instant of dissolution it seemed to him (in this second case), as he sat at the dying lady's side, that "there arose *something—an undefined yet perfectly-apprehended somewhat—to which he could give no name, but which was like a departing presence.*" In this connection Dr. Holmes mentions the fact that "he had heard the same experience, almost in the very same words, from the lips of one whose evidence is eminently to be relied upon." "With the last breath of the parent she was watching she had the *consciousness that something* arose, as if the spirit had made itself *cognizable* at the moment of quitting the mortal tenement." Many similar experiences could be furnished from the note-books of physicians of the highest professional standing.

Having introduced the subject of clairvoyance, it is not improper to introduce testimony from that source. Myra Carpenter, whose moral character is above suspicion, was a clairvoyant,

and had acquired the power of inducing this lucid condition at pleasure. She had been requested by her mother to watch clairvoyantly at the time of her death, and to publish what she saw. Her report on her mother's death is in part as follows:

"First the power of sight departed, and then a veil seemed to drop over the eyes; then the hearing ceased, and next the sense of feeling. The spirit began to leave the limbs, as they died first, and the light that filled each part in every fibre drew up toward the chest. As fast as this took place the veil seemed to drop over the part from whence spiritual life was removed. A ball of light was now gathering just above the head, and this continued to increase as long as the spirit was connected with the body. The light left the brain last, and then the silver cord was loosened. The luminous appearance soon began to assume the human form, and I could see my mother again, but oh, how changed! She was light and glorious, arrayed in robes of dazzling whiteness, free from disease, pain and death. She seemed to be welcomed by the attending spirits with the joy of a mother over the birth of a child. She paid no attention to me or any earthly object, but joined her companions, and they seemed to go through the air. . . . I saw them ascend till they seemed to pass through an open space, when a mist came over my sight and I saw them no more. This vision, far more beautiful than language can express, remains stamped upon my memory. It is an un-failing comfort to me in my bereavement."

In this connection it is proper to introduce the description of a death-bed scene as clairvoyantly given by that wonderful man, Andrew

Jackson Davis. Those who would fully appreciate him should read his *Autobiography* and some others of his numerous books. His clairvoyance has been established beyond a doubt. What follows is his description of a female patient about sixty years of age who died of a cancerous disease of the stomach. He says:

“Now the process of dying or of the spirit’s departure from the body was fully commenced. The brain began to attract the elements of electricity, of magnetism, of motion, of life and of sensation into its various and numerous departments. The head became intensely brilliant, and I particularly remarked that just in the same proportion as the extremities of the organism grew dark and cold the brain appeared light and glowing. Now I saw in the mellow spiritual atmosphere which emanated from and enriched her head the indistinct outlines of the formation of another head. . . . The new head unfolded more and more distinctly, and so indescribably compact and intensely brilliant did it become that I could neither see through it nor gaze upon it as steadily as I desired. . . . With inexpressible wonder and with a heavenly and unutterable reverence I gazed upon the holy and harmonious processes that were going on before me. In the identical manner in which the spiritual head was eliminated and unchangeably organized I saw unfolding in their natural progressive order the harmonious development of the neck, the shoulders, the heart and the entire spiritual organization. . . . But immediately previous to the final dissolution of the relationship which had for so many years subsisted between the spiritual and material bodies, I saw playing energetically between the feet of the elevated spiritual body and the head of the prostrate physical body a bright stream or current of vital electricity.

This taught me that what is customarily termed *death* is but the *birth* of the spirit from a lower into a higher state.

"I learned that the correspondence between the birth of a child into this world and the birth of the spirit from a material body into a higher world is absolute and complete, even to the umbilical cord, which was represented by the thread of vital electricity which for a few minutes subsisted between and connected the two organisms together. . . . As soon as the spirit whose departing hour I thus watched was wholly disengaged from the tenacious physical body, . . . I saw her begin to breathe the most interior or spiritual portion of the surrounding terrestrial atmosphere. At first it seemed difficult, . . . but in a few seconds she inhaled and exhaled the spiritual elements of nature with ease and delight. And now I saw she was in possession of exterior and physical proportions which were identical in every particular—improved and beautiful—with those proportions which characterized her earthly organization. . . .

"The period required to accomplish the entire change which I saw was not far from two hours and a half, but this furnishes no rule for every spirit to elevate and reorganize itself above the head of the outer form. . . . Immediately upon emergment from the house she was joined by two friendly spirits from the spiritual country, and after tenderly recognizing and communing with each other, the three in the most graceful manner began ascending obliquely through the ethereal envelopment of our globe. They walked so naturally and fraternally together that I could scarcely realize the fact that they trod the air. . . . When I returned to my ordinary condition, oh, what a contrast! Instead of beholding that beautiful and youthful and unfolded spirit, I now saw, in common with others about me, the lifeless, cold and shrouded organism of the caterpillar which the joyous butterfly had so recently abandoned."

In answer to the question, *What is Man?* we are now ready to answer: Man is a complex being—has a *dual* or twofold, if not triple, nature. This is no new doctrine. It is as old as the history of our race. Homer and Hesiod, Plutarch and Bacon, and all the great poets and philosophers, held it. The literature of all countries and peoples is full of it. What nearly all great minds have credited is at least worthy of respectful consideration. The doctrine may be thus summarized: Man has an external, visible body. We know its constituent elements to be “of the earth earthy.” Leibnitz and other chemists analyze it and reduce it to impalpable gases which may be inhaled into our lungs and absorbed and appropriated by the plants. But within this “outer” man there is an “inner” man, which is called the “spiritual body.” What are its constituent elements is not known. The line of demarcation between the material and the spiritual is not fixed, and it is not the object of this paper to go into metaphysical distinctions, and thus run the risk of diverting attention from the main subject under consideration. If the inner body is material, it is at the same time so ethereal as not to be subject to the test and laws of matter in its grosser forms. Swedenborg has written extensively upon this subject. Wesley thought it might be composed

of ethereal or the finest of electric matter. The late Professor Bush of the New York University said: "It performs for the spirit the office of a body, and is therefore so termed." Professor Benjamin Pierce, the eminent mathematician of Harvard University, says: "Body and matter are essential to man's true existence. . . . The soul which leaves this earthly body still requires incorporation. The apostle Paul has told us in one of his sublime Epistles that there are celestial bodies as well as bodies terrestrial." These were the views of the New-Testament writers and of the Christian Fathers. Paul further said: "There *is* (not, will be) a natural body, and there *is* a *spiritual* body;" "It is sown a natural body, it is raised a *spiritual* body." If Moses and Elias appeared upon the Mount of Transfiguration, it was in their spiritual bodies. If Jesus appeared after his resurrection, it was in his spiritual body. The passage found in Luke (24 : 39), "Handle me and see, for a spirit hath not flesh and bones as ye see me have," has evidently been tampered with by compilers and translators who believed in the literal resurrection of the physical, animal body. Ignatius, bishop of Antioch about A. D. 70, and who wrote before the Gospel ascribed to Luke was written, thus rendered it: "Handle me and see, for I am not a spirit without body (*daimonion*

asomaton)." This is doubtless the true reading, and explains the statements that Jesus after his resurrection entered a closed room without opening the door, was transported to a distant place without the ordinary means of locomotion, was not always readily recognized by his friends, and at pleasure "vanished out of their sight." It is said "flesh and blood cannot inherit the kingdom of God," but a body is not necessarily flesh and blood. Even matter in its different forms is not subject to the same conditions and laws. Light and electricity are very unlike glass and iron, and to a certain extent independent of them, and pass through them without any apparent displacement of their constituent particles. Nor is the doctrine of a spiritual body within the natural body scouted by true science and the analogies of nature. Duality in man's physical nature is suggestive of duplication in his spiritual nature in association with his animal form. Those who have lost limbs agree in affirming that at times the lost member is as really subject to sensation as before amputation. The outer member has perished, but the inner member still remains, though invisible to natural eyes. Many mysteries of physiology can only be explained upon the hypothesis of the spiritual, duplicate body. Let scientists postulate this, and they will have no

difficulty in explaining the work of *bioplasts* in weaving and working the delicate tissues of the physical organism. Even Paul says: "Though the outer man perish, the inner man is renewed day by day." The outer caterpillar contains the inward butterfly. Nature is full of analogies of the dual nature of man, and when scientists become thoroughly scientific they will not limit their observations to the crust of things, but will acknowledge that there must be a kernel, and that there are things in heaven and earth not dreamed of in *their* philosophy—that there are things that cannot be tasted, seen and handled with physical organs. "The natural man receiveth not the things of the Spirit of God, because they are spiritually discerned," is a philosophical principle of which materialists seem ignorant.

Light, heat, magnetism and gravitation are as real as the more ponderous substances of nature, and we have as good evidence of the *entitative* existence of the imponderable and the invisible as of the grossest material formations. Indeed, we know that the most powerful forces and agencies of nature are the unseen and incomprehensible, just as we have reason to believe that the more important part of man is his spiritual body, which is the *perisprit* or envelope of his divine *spirit*, just as the decaying mortal

body is the external crust or shell in which the real man is for the present enshrined. If these views are well founded, what is called death should be regarded as birth. Death is transition. It is the beginning of a higher life. The second birth is no more wonderful than the first. One is *incarnation*, and the other *decarnation*, if we may be permitted to coin a word. Man is a spirit, and is surrounded by spirits enveloped in physical forms. We are now in a spirit-world. "Flesh and blood cannot inherit the kingdom of God," but there may be bodies which are not flesh and blood. We may be "unclothed" at death of our gross covering, and yet be "clothed upon" with finer but not less real material. A Persian poet has well said:

"What is the soul? The seminal principle from the loins
of destiny.

This world is the womb; the body its enveloping mem-
brane;

The bitterness of dissolution, Dame Fortune's pangs of
childbirth.

What is death? To be born again an angel of eternity."

But more of this in considering the questions of a future life and immortality.

II.

THE COMMON DOGMA OF THE ORIGIN OF MAN.

NO man of reflection can be indifferent to the question regarding the origin of the race to which he belongs. Few persons who have allowed themselves to think seriously upon this problem have been satisfied with the common answer given in the nursery, Sunday-school and church. And yet the prevailing belief of Christendom to-day is, that about six thousand years ago the Supreme Being, somewhere in Asia, took common clay and moulded it into the form of a man, somewhat as a sculptor forms the model from which the marble statue is to be copied; and when shaped to his liking he breathed into the cold, inanimate figure the breath of life, and it became a living soul. This miraculous work is believed to have been begun and completed on a particular day, so that in the morning the earth contained not a man, but in the afternoon or evening a full-grown man stood up in his majesty and assumed supremacy over all living things. This God-like man find-

ing himself lonely, the Creator put him to sleep and opened his side, and took therefrom a rib, out of which he formed a female man—a woman—who was to be a companion, a wife, to the male man, and from this human couple have come by ordinary generation all the people dwelling upon the face of the earth. There is no subject upon which imagination has so exhausted itself, or fancy been more free and poetry more florid, than in describing the intellectual, moral and physical perfection of these miraculously-created beings. Unfortunately for their progeny, this perfection did not long continue, for before they were blessed with offspring they lost their Creator's favor and became fearfully demoralized, and instead of begetting children endowed with their own angelic qualities they became the unhappy parents of a race of moral monsters, a degraded and dishonored family, of which we are all unfortunate members.

This story is to-day received as the true one by the common people, and is taught every Sunday by threescore thousand pulpiteers in these United States, and in thousands and tens of thousands of Sunday-schools to hundreds of thousands of credulous and confiding children.

The common ecclesiastical theory of the origin of the human race, and the whole story

of Adam and Eve, the talking serpent, the sinning woman and her unfortunate progeny, are based upon the assumption that these matters have been certainly revealed by the Creator and written down in the oldest of all books by a man specially chosen and plenarily inspired by Omniscience, so that there can be no error or mistake in the record; and to question this narrative is most impious and blasphemous, and generally subjects the doubter to the scandal of infidelity.

If this were a mere theory, having no necessary connection with great questions of religion and practical morality, it might not be worth our while to examine it. But, as will hereafter appear in this discussion, this question is inseparably connected with every other question dear to man, and lies at the very foundation of all religion; and the great question of universal humanity, *Whither?* cannot be intelligently answered until we settle the question *Whence?*

A few obvious suggestions that bear upon this vital question may with propriety here be introduced.

It is a sheer assumption that the Creator has made a written revelation regarding the origin of the human race. There is not in the book of Genesis, the first book in the Jewish Bible, one single sentence to show that God wrote it,

or that he dictated it or inspired it, or that its writer claimed or professed to write it under divine or any other special inspiration.

It is not true, as is often asserted, that the Hebrew book of Genesis is the oldest book in the world, and that all other books, containing the same matter on any given subject, derived their knowledge from it. The most credulous theologian does not claim for Genesis that it was written more than fifteen hundred years before Christ, and there is good reason for believing that it was compiled from various sources in the form in which we now have it, probably by the Jewish priest Hilkiah, about the year 626 before the Christian era. The arguments in favor of this position are very conclusive, and are based mainly upon historical, biographical and geographical allusions found in the Old-Testament Scriptures themselves, and have been well summarized in *New Researches of Ancient History*. The evidence in support of this is as conclusive as that Chicago did not exist at the period of the American Revolution. The inquirer would do well to examine this subject of the comparative antiquity of the so-called sacred scriptures of pagans and Jews, and he may be greatly assisted by the little book *The Bible—Whence and What?* recently published by Lippincott. According to Berosus, a

priest of the temple of Belus 276 years B. C., often quoted by Josephus, fragments of Persian history can be traced back fifteen thousand years. The admissions of Renouf, Max Müller and other learned orthodox scholars as to the greater antiquity of scriptures called pagan should make the modern exhorter blush when he asserts that the Jewish Genesis is the oldest writing in the world.

The story of the origin of our race, as recorded in Genesis, is not first found in writings improperly, as many think, ascribed to Moses. So far from this being true, we find the same story, substantially, in documents written hundreds if not thousands of years before Moses was born, and among people who had never heard of Jehovah and Elohim, the Gods of Genesis. It would be superfluous, and not consistent with the design of these papers, to transcribe at length these ancient legends, found among Hindoos, Persians, Etruscans, Phœnicians, Babylonians, Chaldæans, Egyptians, Thibetans, and in fact among nearly all the pagan nations of antiquity, who flourished long centuries before the Jews had an existence. These facts are admitted by the most learned writers of the orthodox school. The truth is, that any man who dares now deny that the first and second chapters of Genesis are compilations from older tra-

ditions and legends must subject himself to the charge of either ignorance or dishonesty. It is not claimed that there is a literal agreement, in every particular, between these pagan legends and the Hebrew story, but that they agree in so many particulars as to show a common origin. There is good reason to believe that the Hebrews borrowed the story substantially from the Babylonians, among whom they had been captives, and they probably derived it from the Akkadians, a highly-cultivated people who dwelt in the valley of the Euphrates before Babylon was founded. According to this account, the Supreme Being (Ormuzd) divided the work of creation into *six* parts: he created Adama and Evah on the sixth day, and made all other creatures subservient. This is not a recent discovery, as many writers of distinction have been obliged to admit the strong resemblance between the Zend narrative and the Mosaic, so called. The Etruscan story is substantially the same, with such slight variations as to suggest that one of the accounts in Genesis was partially taken from it. Dr. Delitzsch, while vigorously maintaining the historical truthfulness of the Hebrew narrative, yet inquires: "Whence comes the surprising agreement of the Etruscan and Persian legends with this section? How comes it that the Babylonian cosmogony in Berosus and the Phœnician

in Sanchoniathon, in spite of their fantastical oddity, come in contact with it in remarkable details?" After enumerating many things in which the identity is perfect, he says: "For such an account outside of Israel we must, however, conclude that the author of Genesis has no vision before him, but a tradition."

The Persian account also agrees with the Hebrew in almost every particular regarding the temptation of the first man and woman by a serpent, the wonderful tree whose fruit imparted immortality, their fall, the covering of their nakedness, etc. etc.

But recent discoveries made by Mr. George Smith of the British Museum for ever settle the charge of plagiarism against the Hebrew author. The cuneiform inscriptions prove conclusively that the Babylonians had this legend of the creation and fall of man more than fifteen hundred years before the Hebrews ever heard of it. A representation of the principal objects, copied from an Assyrian cylinder, may be seen in Smith's *Chaldean Account of Genesis*. He says: "We know well that in these early sculptures none of these figures were chance devices, but all represented events, or supposed events, and figures in their legends; thus it is evident that a form of the story of the Fall similar to that of Genesis was known in early times in Babylonia."

These things are not wonderful when we find substantially the same fables among the ancient Egyptians and Hindoos and other nations of antiquity. It would be easy to fill volumes with quotations proving and illustrating these facts. Bearing in mind what is thus fully proved, there is no difficulty in understanding why the entire Old Testament is silent regarding the origin and fall of man (except the short, contradictory account in Genesis), and that Abraham, Isaac and Jacob, Samuel and the prophets, and probably Moses himself, never heard of the marvelous story. The Jews do not seem to have heard of it in Egypt, but first obtained it from the Babylonians; and thus is furnished another evidence of the comparatively modern origin of the Pentateuch, improperly credited to Moses.

Let it be distinctly understood that the popular ecclesiastical dogma regarding the origin of man has been unmistakably traced to an unauthentic legend existing among many nations older than the Hebrews, and who knew it to be a fable. From these well-established facts the conclusion is inevitable that if the popular story of the origin of man is a matter of divine revelation and historically true, it was not *first* revealed to the Jews, but to pagan peoples, from whom the story was borrowed by the compiler of Genesis. Where and in what manner these Oriental

legends originated it is not necessary here to inquire.

The so-called Mosaic narrative in Genesis contains in itself evidence of having been compiled from traditions and legendary tales, and that statements so contradictory could not have been dictated by an infinite Creator. That there are two flatly-contradictory accounts of the creation of man and woman in Genesis every attentive reader knows. And this fact is by candid orthodox writers admitted, and by none more frankly than by the late Dean Stanley of the English Establishment. The first account of creation ends at the third verse of Genesis 2, and the second account begins at the fourth verse, and closes with the end of that chapter. In the first account the man and woman are created together on the sixth and last day of creation, as the complement of each other and to be blessed together (Gen. 1 : 28). In the second account the beasts and birds are created after the creation of the man and before the creation of the woman, and it was not until after Adam had examined and named all the beasts of the fields, and had failed to find among the apes, chimpanzees and oranges a suitable companion for himself, that Eve was made from one of Adam's ribs, taken from his primal anatomy while under the influence of a divine anæsthetic (Gen. 2 : 7, 8, 15, 22). In the

first account man was made on the last day, and woman was made at the same time, *with* him and *for* him. In the second account man was made after the plants and herbs, but *before* fruit trees, beasts and birds, and woman—who was made after *all* things—was an afterthought, a sort of necessary evil, for the comfort and solace of man. These contradictions run through the whole of the first and second chapters of Genesis, relating to the entire work of creation, and plainly show that these narratives were written or compiled by two different persons from indefinite traditions and from different written documents. Had the Creator undertaken to write or dictate an account of his own work, he certainly would not have contradicted himself in six particular items in the limit of a few lines.

The credibility of the document in which is found the commonly-received account of the origin of the human race is further impaired, and indeed destroyed, by the consideration that it contains statements that are absurd and at variance with the demonstrations of science. It teaches not only that the world was made in six days of twenty-four hours each, but that the *universe* outside of this earth was made in a single day.

The Hebrew word translated “days,” Angli-

cised, is *yoms*. It is admitted that this word, in its plural form, sometimes means more than a day of twenty-four hours, but it generally means a single day; and all Hebraists know that when a longer or an indefinite period is intended the word *olam* is the proper word. If this word had been used instead of the word *yom*, there might have been some ground for the pretence that the Mosaic account is consistent with the demonstrations of modern science as to the almost eternally long period of the creative epoch. It would be easy to furnish almost innumerable admissions of orthodox scholars to show that the six days of the creative week were intended by the writer to describe ordinary, natural days of twenty-four hours each—days, in fact, and not indefinite periods of long duration. Any other interpretation Professor Hitchcock has pronounced “forced and unnatural, and therefore not to be adopted *without a very urgent necessity.*” The venerable Moses Stuart, long professor of biblical literature in the Andover Theological Seminary, says:

“When the sacred writer in Genesis 1 says the *first day*, the *second day*, etc., there can be no possible doubt—none, I mean, for a *philologist*, let a geologist think as he may—that a definite day of the week is meant. . . . What puts this beyond all question (the learned theologian adds) is, that the writer says, specifically, ‘the *evening* and the *morning* were the *first day*,’ ‘the *second day*,’

etc. Now, is an evening and a morning a period of some thousands of years? . . . If Moses has given us an erroneous account of the creation, so be it. Let it come out, and let us have the whole."

To these honest words every sincere lover of truth will give assent.

It is an interesting fact that while the writer of Genesis taught the barbarian hordes—who were more likely *driven* out of Egypt than that they were miraculously *led* out—that the world was made in six ordinary days, the Persian legend represents that the supreme being Ormuzd created all things in six thousand years, and that man and woman were both made in the sixth period of one thousand years, the man being named *Adama* and the woman *Evah*. This would at first seem to help the hypothesis of some modern geologists of the Hugh Miller and Dawson schools, but in point of fact the "indefinite-period" theory does not, after all the quirks and special pleadings, overcome the difficulty. The question arises, Why six indefinite periods? One indefinite period is as long as six or sixty. There is nothing in geology to indicate *six* periods. Lyell counts *fourteen* general periods and *thirty-five* subordinate periods. Hitchcock specifies *ten* principal formative periods. One need only read the attempts to reconcile Genesis and geology to be convinced that

the Mosaic record is to be taken in its obvious sense, and that its writer knew little of the work of creation ; but he probably did know, or might have known, that among those for whom he wrote there were none of sufficient intelligence to discover and expose his absurdities.

Equally incredible is the Jewish chronology of the creation of this earth six thousand years ago, or, to speak more accurately, just five thousand eight hundred and eighty-eight years ago. It is hardly necessary to say in this connection anything more than that no geologist now speaks of anything less than *millions* of years for the formation of this globe. Owen, the well-known writer on palæontology, speaks of "a period so vast that the mind, in the endeavor to realize, is strained by the effort;" Dr. Buckingham and Professor Sedgwick speak of "immeasurable periods" and "countless succeeding ages."

We shall have occasion to speak of this matter more fully when we come to consider the age of the human race as shown by modern science. But what are we to think of the story that this earth had existed three days—that is, as some modern theologians tell us, three indefinite periods of thousands if not millions of years, having day and night, morning and evening, its surface covered with grass, herbs and fruit-trees

—before the sun, moon and stars were created? And then in a single day these vast portions of the universe were created, and that, too, for the special benefit of this pebble of a globe—“the sun to rule the day and the moon to rule the night,” with the stars thrown in for ornament! The Rev. John Jasper of Richmond and the Rev. De Witt Talmage of Brooklyn see nothing in these things to discredit the Mosaic narrative, and call all men infidels who do; yet no honest, intelligent investigator can read their silly sayings in the light of modern geology and astronomy without laughing at the drowning victims of superstition and credulity catching at imaginary straws. Let even a school-girl of ordinary attainments read the Mosaic account of the creation of the sun and moon, and their relation to this acorn of a world, and then turn to her elementary astronomy, and there learn that the sun is eight hundred and sixty thousand miles in diameter, enveloped in a sea of flame thousands of miles in depth, every moment throwing off as much heat as could be generated by all the coal in the State of Pennsylvania. Then ask her whether this huge globe of flaming fire was made to “rule” and give “light” to this speck of matter upon which we dwell, not *one-millionth* part the size of the sun. Then, as we consider the stars, and learn that the one

nearest to us is *twenty-one billions* of miles distant, and the next *thirty-seven billions* of miles, and that these stars are suns shining by their own light—that Sirius is a sun twenty-six hundred and eighty-eight times larger than our sun, and that we have some knowledge of the Polar Star, *two hundred and ninety-two billions* of miles from us, and that there are stars in the infinite abyss so distant that their light would not reach this earth in five millions of years, though light travels at the rate of one hundred and eighty-five thousand miles in a second,—when we consider these wonderful revelations of astronomy how can we accept as literal historic truth the story of Genesis, made more and more incredible and grotesque as it has been altered from the common fables of more ancient and more enlightened peoples?

We might pursue these illustrations to an indefinite extent, but enough has been presented to show the utter incredibility of the anonymous, unauthenticated, comparatively modern legend upon which nearly the whole religious world relies for an answer to the question rising naturally in every thoughtful heart: *Whence?*

It is only fair to state that the Mosaic account of creation was not at first held as *historic truth*. Early Jewish and Christian writers regarded it as legendary and fanciful, and no attempt was

made to palm it off as real until the demands of dogmatic theology and priestcraft made it necessary. Maimonides, Philo and Josephus among the Jews, and Origen, St. Augustine, Tertullian, Clement and Ambrose among the Christian Fathers, fully realized that there was no rational way to interpret Genesis but upon the allegorical hypothesis. Since it is well known that the original story as found in the Zendavesta and other ancient Oriental scriptures is purely a fanciful conception, the substantial copy in the Jewish Scriptures can have no better foundation. Nothing can be more absurd than the efforts of modern theologians to reconcile the Mosaic account of creation with the demonstrations of modern science, and to make the account consistent with itself. Arbitrary translations are made, new versions concocted and the wildest conceptions of human ingenuity exhausted, and the mystery only thickens. In fact, the assumption of one absurdity only makes the invention of many others necessary, just as one lie makes many lies necessary to give color of truth to the first.

“What tangled webs we weave
When first we practise to deceive!”

It has been well said that “a fact will fit every other fact in the universe, because it is the prod-

uct of all other facts. A lie will fit nothing except another lie made for the express purpose of fitting it." The forced interpretations put upon the Hebrew story to make it appear to be historical, literal truth make it more absurd than it would otherwise appear. Think of Adam, created, according to one account, on the *second* day, and Eve on the *sixth* day, and then accept the hypothesis that these creative days represent long periods of thousands if not millions of years to each day, so that *four* periods of thousands of years passed away before Adam had his Eve to be a helpmeet, and what a long, lonely time he must have had! It would not have been strange if from sheer solitariness he had "taken up" with some frisky ape or vivacious chimpanzee. No wonder that the American humorist on his travels is said to have wept when he was shown the grave of Adam. Then how small the human census must have been for unnumbered ages! and how strange the fact that the same writer says that "Adam lived nine hundred and thirty years, and he died"!—that is, he died several hundred thousand years before the rib was taken from his side to make him a wife. One cannot resist the temptation to be facetious in contemplating the unsuccessful attempt of the Creator to make Adam satisfied with the companionship

of the beasts, as it would seem that it was only when his virgin heart failed to feel the painful pleasure of true conjugal love toward some animal already made that God created lovely woman. If you want your seriousness restored in contemplating this subject, you can read the grave and learned commentaries of orthodox theologians on the pensive passage written after Adam's inspection of the "greatest show on earth," which says, "There was not found a helpmeet for him."

It is certainly a suggestive fact that while nearly all Christendom professes to receive the Adam-and-Eve story as a true record of biography and history, the subject is hardly ever mentioned outside of the pulpit except as a huge joke. Even ministers who profess to regard the story as divinely inspired, and receive it as literal truth, have been known to grow merry over it, and to propose conundrums not characterized by their usual well-known reverence for sacred things.

It is a great misfortune, and full of evil portent, that the myths of Adam and Eve, Noah's deluge, the Tower of Babel, the stories of Samson and Jonah and Joshua, and many other legendary tales, are palmed off upon children as *historical truths*, when with the increasing light of the nineteenth century even the common

people will surely discover the imposition, and find out for themselves that they are mere fictions of the Oriental imagination. They will soon be able to point out, as well-read men now can, the pagan origin of these tales and their simple original design to illustrate some principle or passion of our common human nature.

There is no more popular institution than the Sunday-school. The Jewish and Christian Scriptures are text-books in every school, and among the orthodox, who are largely in the majority, the Bible is represented to be fully inspired by infinite Wisdom in every word and letter. Genesis is as historically true as the Acts of the Apostles or the Four Gospels, and the Song of Solomon is as really a *theograph*—a divine writing—as the Psalms or the Sermon on the Mount. Suppose a bright pupil in one of our public grammar schools approaches his Sunday-school teacher, Bible in hand, and inquires as to the meaning of the letters and figures placed at the head of the first chapter of Genesis: A. M. I, B. C. 4004. He is of course told that A. M. means Anno Mundi, the age of the world, and that B. C. means before Christ, so that 4004 years before the Christian era the world was one year old! The meek-looking scholar may not disquiet his pious instructor with “infidel” questions, but

he studies geology, geography, astronomy and other sciences, and he soon realizes that the lessons of the day-school are in many things flatly contradictory to the lessons of the Bible-school; and as the teachings of the day-school are corroborated by demonstrated facts that are beyond controversy, and the lessons of the Sunday-school are not only not so supported, but are often absurd and contradictory upon their very surface, he either openly or secretly decides in favor of his secular lessons, and rejects the sacred lessons altogether, and begins to be amused when his pastor quotes as historical truths what even children know to be mere fanciful stories. Then he is gravely told that if everything in the Bible is not true, it is of no account, as nothing in it can be true. The preacher is taken at his word: the Bible is scouted, and often with it the whole of religion and morality. Who is to blame? That much good is done through instruction in Sunday-schools cannot be denied, because much that is true and good and elevating is faithfully taught; but who can doubt that much of what is taught is puerile, false, unscientific and demoralizing? When it comes to be fully realized that there is no conflict between science and real religion and true morality, that the dogmas of the dominant theology are based upon unscientific myths and

a false philosophy, we shall have less atheism and agnosticism, and more private purity and public integrity. It is a most obvious fact that the teachings of the Sunday-school and the pulpit are largely responsible for the increasing materialism and scepticism of our day.

Every intelligent man knows that not only the story of the miraculous creation of a first man and woman on a certain day is an Oriental poem, but that the principal events recorded in the Pentateuch are mainly mythical and legendary, having perhaps some foundation in persons then living or events then transpiring, but nevertheless largely borrowed from the traditions and writings of older and more cultivated nations; so that modern scholars and explorers can show just where these *sacred novels* came from, and that they were well known among many nations of antiquity long centuries before the alleged rescue of the Hebrew babe from the ark of bulrushes on the Nile. Even that pretty story has its parallels in earlier annals, and is no doubt greatly embellished, if, indeed, it had any foundation in fact. The infant Bacchus was confined in a chest, and by order of the king of Thebes was cast upon the Nile, and, like Moses, had two mothers. When Osiris was cast into the river he floated to Phœnicia, was rescued, and his mother became his nurse. Substantially the

same stories are recorded of Demeter, and also of the infant Perseus and others.

We have purposely omitted, thus far, the scientific argument regarding the origin of man, preferring to present this in discussions to follow. The rejection of the ancient fanciful tale does not leave us in doubt and confusion regarding this matter, of so much interest to every thoughtful person and having such an important bearing upon so many questions of absorbing interest. God has written a book based upon the eternal facts of Nature, and though we do not fully understand the divine hieroglyphics, we have at least learned the alphabet and can spell out words and sentences which pour floods of light upon subjects which have too long been treated in poems of the imagination.

And right here it is proper to admit that the allegory found among all enlightened nations of ancient times, and substantially copied in our Jewish Genesis, though fanciful and even absurd as to details, nevertheless contains some things upon which all rational men in all countries and in all times have agreed, and which do not conflict with the deductions of right reason and the discoveries of science. We cordially accept the doctrine of a wonderful creation by a divine Creator, the earthy origin of physical man, the

spiritual nature of man as distinct from his material body, the oneness and natural unity of man and woman, and the universal prevalence of the male and female principle. To these questions attention will hereafter be given.

All nations in all periods, the most benighted as well as the most enlightened, have had their cosmogonies (theories of creation) and their theodicies (theories of the introduction of natural and moral evil); but it has been common for Christian people to assert that but for our Old-Testament records we should be for ever in doubt on these important questions. They are greatly shocked when they are told that the claim is not justified by facts, and that about all that can be learned from the Jewish Genesis was known by preceding and contemporary generations, and that much of what has been regarded as veritable history has been proved to be the merest fiction.

To admit this is of course to give up our cherished faith in the doctrine of the *absolutely infallible* character of the writings accredited to Moses, that these venerable writings were fully inspired of God, and that nothing which they contain can with safety be doubted. But many men besides Bishop Colenso are beginning to learn that the interests of truth do not

require the defence of the absurd and impossible—that there is nothing in the Pentateuch of any real importance that men have not found out without a miraculous written revelation from Heaven. Every writing, ancient and modern, must stand on its own merits. A writing is true or false regardless of the question of its authorship. Truth is essential and eternal, and needs neither special inspiration nor miracle to manifest it. There is an inspiration common to all men, and some men are more receptive than others, and the many have always profited by the superior gifts of the few. While the Church claims infallibility for Genesis, and insists that we must receive the Garden-of-Eden and the Adam-and-Eve story as literal history, written by the divine dictation, increasing multitudes will throng public places to laugh at the “mistakes of Moses” and the preposterous pretences of pulpit prophets as ridiculed by witty orators.

Let not the friends of true religion and morality be disquieted. The foundations stand sure, and, though the dreams of childhood vanish, the rising sun will dispel the mists of error's long night and gild with glory the dark places of this improving globe. When Church creeds are revised and made to conform to the light of to-day—when ministers cease to stultify themselves by defending hoary absurdities, and no

longer raise the odious cry of "infidelity" against independent and progressive thinkers—when men learn to apply reason and common sense to religious questions, as they do to political ones,—true religion will shine with more refulgent flame, and practical morality will be recognized as the highest wisdom. It is the teaching of ancient fables for divine verities that brings the whole subject of religion into disrepute and drives the more thoughtful men and women into scepticism and agnosticism. The real infidels are those who for any reason are disloyal to truth—who sacrifice reason upon the altar of dogmatic creeds and a sickly sacerdotalism. It will be shown before these discussions close that what is incredible in the creeds can be given up—not only without loss to true religion, but greatly to its advantage. We have too long been hampered by Jewish and heathen shackles, and many men have determined henceforth to walk with free limbs on the broad highway of truth. We will honestly admit the conclusions of cultured reason and the demonstrations of modern science, but we will not admit that there is any necessary conflict between these and the essential principles of that religion which mainly consists in *reverent worshipfulness toward God and perfect right-doing in all our relations to men.* The people

will become familiar with the conclusions of a truly independent scholarship, and the influence of the pew will more and more be felt in the pulpit. Even now priestly platitudes are nauseating to the man of average intelligence, and he will not much longer silently submit to have his children taught that of which they will be sure to be ashamed before they reach their majority. The successful champion of religion will be found in the robust, courageous man who dares to follow wherever truth leads the way, firmly believing that truth lies at the foundation of all righteousness.

Professor John Fiske has well said in his *Cosmic Philosophy*: "The experience of many ages of speculative revolution has shown that while knowledge grows and old beliefs fall away, and creed succeeds to creed, nevertheless that faith which makes the innermost essence of religion is indestructible."

III.

THE EVOLUTION HYPOTHESIS OF THE ORIGIN OF HUMANITY.

IT has been briefly shown that the popular theory of the miraculous origin of man in a comparatively recent period rests entirely upon documentary evidence of a very uncertain and contradictory character. The question now comes up whether anything can be known upon this important subject if a special divine revelation has not been made and written down in a book. If we reject the so-called Mosaic account, are we not left in total ignorance upon this and all collateral questions affecting the history and doom of our race? Let us take a careful survey of the field of science and see whether we can find a satisfactory hypothesis regarding this great question of universal interest.

The first thing that settles down into a rational conviction as we look out upon the universe is that all things, from a pebble to a planet, are under the reign of *law* fixed and uniform, and that the same laws that rule upon this globe

prevail in the most distant spheres. Regarding some things we know as much of distant worlds as we do of our own. The spectroscope has taught us that the huge globes that revolve in illimitable space are a growth, a product, and we can now determine approximately their comparative ages and the materials of which they are composed. We have reason for thinking that Jupiter and Saturn are even now in the primary stages of formation, and that the former is heavier than water, and the latter not so light as cork, as was formerly supposed. We are confident that Mars—and probably Venus—is very much like our earth, but that Jupiter and Saturn are too youthful to have attained the same maturity; while the decrepit old moon is in the decadence of her second childhood.

These well-established facts of modern science show conclusively the fundamental principle of the *unity* of the whole creation. We cannot doubt that the same laws prevail in all portions of the unbounded universe. Poets sing of "Chaos and old Night," but there is no such thing as chaos in this or in any other world. "Cosmos" has made the word "chaos" obsolete as applied to the material universe. All things are governed by uniform law. The lightning that tears to pieces the rocky peak of the cloud-capped mountain is as much governed by law,

as the simple spark of electricity that speeds along the ocean cable and can only deliver its message by reflection in a mirror. The cyclone that devastates a prairie is as much governed by law as the summer zephyr that cools the fevered brow of the weary farmer. Rivers of fire and smoke that burst from the crater of Vesuvius are as really under law as the tiny flame that kindles at the tip of a parlor-match. Law is eternal and universal, and has never been known to be suspended or to become inoperative.

No man can make himself familiar with the demonstrated facts of astronomy, geology, palæontology and their kindred sciences without being driven to the conclusion that one of the most obvious characteristics of the constitution of Nature is that principle or law denominated *Evolution*. Strip this simple word of its much-perverted sense, and it merely means the uniform processes in which every product has an antecedent, every effect a cause, and one thing follows another and grows out of another in orderly succession.

Science shows that this principle not only governs the world at the present time, but that it dominated the processes by which it was made at first. What was long known as the "nebular hypothesis" has not been established in its minute details, and never can be, but its

general principles are so consonant with the observed behavior of matter that men of learning have adopted it as beyond rational controversy. It is briefly this: That the substance of which this world was formed was a nebulous vapor, a fiery mist, probably thrown off from the sun in its revolutions as sparks are thrown off from a whirling wheel in pyrotechnic exhibitions; and, taken up by the law of gravitation, formed an orbit, and as it cooled down a crust was created upon the outer rim, which by the law of cohesion became solid; for millions of years its revolutions rounded this globe, increasing the thickness of its crust or shell and depositing the various materials of which it is composed, until, after the lapse of unnumbered ages, it became possible for life to exist in its lowest forms; but it was not until millions of years more had passed away that man appeared and claimed this globe as his dwelling-place.

In the light of geologic science we conjecture that our earth has cooled down from a molten mass and become spherical by revolution; and man by long research has been able to classify and appropriately name the numerous periods and epochs through which it has passed, and to show that the work of improvement is still going on under the operation of the same laws which first gave it form and motion. By the great

upheavals of time the earth's crust to about twenty-five miles in depth has been exposed to human inspection, and while we cannot estimate in definite numbers the years and the ages employed in the different formations, we are certain as to the relative order of these marked geologic periods.

No intelligent man can rationally doubt the great antiquity of this globe. Darwin estimates obvious marks in England as more than three hundred millions years old, and estimates made by high scientific authority upon facts found in certain drifts on the continent of Europe double these figures. We attach little importance to definite calculations. We can calculate until figures surpass the power of enumeration and we are lost in the incomprehensible, and then only approach the truth by millions or hundreds of millions of years. But we are not in doubt as to the order of events and their attendant circumstances. We know, and can demonstrate by facts innumerable, that in the formation and improvement of this material world the principle or law of evolution has been in full operation, and that the earth in all its constituents is a product, a development—one thing following another and evolving out of another under the operation of well-known laws. If the world was made in six days or in six indefinite periods,

then the Creator must have exercised infinite skill to mislead his human children and to make it appear as if unnumbered ages had been employed in a work which was done miraculously by his simple fiat. A minute examination of the surface of this earth to a depth of more than a score of miles clearly indicates the slow but sure work of progressive development and evolution.

This same principle of development also applies to the animal creation as we trace it back to its beginnings. Below a well-known geologic period no traces of human beings are found, but the remains of apes and monkeys exist in abundance, and as we go lower down or farther back in geologic time these remains become less perfect, until in still lower beds they entirely disappear. Mammals appear in still lower deposits, and these too deteriorate, and as we go back the largest of them are about the size of a cat and begin to assume the appearance of birds. As we push our investigations to lower depths in the earth's crust we find reptiles, and as we go still lower these likewise disappear, and amphibians are exposed to view, and continue until the early periods of the Carboniferous Age, when they in turn vanish. As we dig down into the Devonian Period enormous fishes are found, and for millions of years these decrease in size until

they too slip away from observation. Still we descend lower, and find shells, once the homes of living creatures, some of them twenty feet long, and we follow them back to a period when they were not larger than a finger-nail. We continue our excavations through the Silurian and Cambrian deposits until we lose all traces of living creatures, unless the fan-like *Protozoa* shall be found to be an exception.

We thus trace back animal life to mere masses of jelly or irregular cells, and millions of years rolled away before a single vertebrate animal appeared. The fishes then followed in slow procession, and then the periods of the frogs, the birds and the reptiles, marking several long geological epochs. In the lapse of ages followed the huge mammals now extinct, and after them the existing fauna, with man as the crowning product. This same principle of progress marks the entire animal kingdom. Professor Huxley professes to take the modern horse, the most beautiful of all domestic animals, and to trace him back through long geologic periods until he finds him not larger than a fox, and yet with certain marks of limb and hoof that show him to be the legitimate ancestor of our modern thoroughbred race-horse.

The same principle of development prevails

even in the vegetable world, as all well know. Our most delicious fruits have evolved from bitter and unpromising beginnings—the apple from the crabtree, the peach from a poisonous shrub of Persia, and some of our most nutritious vegetables from worthless sea-weeds. The most rustic farmer acknowledges this principle of development in the selection of his seed-grains and in the improvement of his live-stock.

All this is preliminary to the great question of the origin of humanity. Does the principle of evolution apply to the origin and progress of our race? Is it a fundamental article in the creed of science that man has been evolved from very low beginnings, and developed by slow and gradual processes to his present proud position? These questions are answered in the affirmative by many modern scholars of such high respectability as to entitle them at least to respectful consideration.

According to Huxley and Hæckel and many others, a jelly-like substance found in the bottom of the ocean, a simple lump of mucus or albuminous matter, which they denominate *bathybius*, is claimed to be the origin of all animal life on this earth. This discovery—wonderful if true—was announced in 1868 by Professor Huxley, and ten years later Strauss, in his *Old Faith and*

New, used it to span the chasm existing between the inorganic and organic in Nature. It is only honest to state in this connection that in deep-sea soundings made by the English ship *Challenger* in 1875 this glutinous protoplasmic mass was found to be mainly sulphate of lime, which when dissolved crystallized like gypsum. The materialistic theory is that out of this formless deposit without organs came all existing organisms, that the *moneron* became a *cell*, and that the development of the human race by the operation of natural selection and the conservation of force was only a question of time. It does not comport with our present design to mention the points from which this bold hypothesis is argued, nor to enumerate the grounds upon which a large number of scientists dissent from it. The water is too deep and rough for ordinary navigators, and we do not intend to be dragged from our moorings, but prefer safely to ride at anchor in a harbor in which even little boats are safe.

It is a fact within our present knowledge that the individual man is now developed from a cell or egg so small that it merely covers the point of a cambric needle, and can only be accurately examined by the aid of a powerful microscope. Professor Draper says: "All animals proceed from eggs as simple in structure as the simplest

infusoria, and no art can distinguish one of the highest class from one of the lowest." Professor Clark of Harvard says: "You could no more tell the one from the other than you could distinguish a drop of water from Cochituate Lake from one from the Mystic River." This simple speck of matter, under certain conditions, enlarges and undergoes marvellous changes, until in three-fourths of a year a perfect miniature man is produced with his wonderfully complex organism. Professor Agassiz says of the human brain in its development: "First it becomes a brain resembling that of a fish, then it grows into the form of that of a reptile, then into that of a bird, then into that of a mammiferous quadruped, and finally it assumes the form of a human brain." Some eminent persons think this quite fanciful and not sustained by facts. But it cannot be denied that man is evolved from a mere speck of matter, and that there is, in their early stages, no perceptible difference between the embryos of frogs, fishes, dogs and the human embryo. We know that what is true of trees and vegetables and the inferior animals is true of man. He is evolved by slow, natural and well-known processes from a very small and apparently inadequate speck of matter. No reliable evidence exists of a man having ever been produced in any other way.

Science and human observation and experience are in perfect accord in this matter. Man now-a-days is a development, a product of evolution.

From the individual man, as we know him now, and his immediate origin, we press our inquiries back to a remote period, the childhood of our race, with a view of finding out, if possible, the origin of the first human pair or pairs from whom all men and women have descended by natural generation.

The first thing that startles us in this direction is the almost inconceivable antiquity of the human race, the almost incalculable number of ages that men have dwelt upon this globe. It is useless to attempt to state this in fixed and accurate numbers. We can most certainly point out the order of geological and historical *periods*, but it is sheer presumption to attempt to use specific dates, as we do in recording events of modern occurrence. We only know that man has been here for an incalculable time, covering thousands if not millions of years. Professor Draper wrote: "It is difficult to assign a shorter date to the last glaciation of Europe than a *quarter of a million* years, and human existence antedates that." Even in this New World, so called, there is evidence most conclusive that man has existed for more than one hundred thousand years, by the discov-

ery of human remains in such a situation as to demonstrate their undisturbed repose while several successive forests have grown and decayed over them. Books upon this subject are numerous, and all can examine for themselves. The latest conclusion of modern scholarship is, that man has existed on this earth for millions if not billions of years.

We now take man as we find him, and, without attempting to trace his history in detail through the unnumbered ages of his existence, we make one general observation, and find that the same principle of *evolution* that applies to this material world, to all worlds and to the inferior animals, applies with equal certainty to the origin and development of man. Instead of finding primeval man—if indeed we have found the truly primal man, which is so doubtful as to admit of a flat denial, but as far back as we have been able to trace him—we find him not the Adonis or Apollo described in Milton's *Paradise Lost*, but an ape-like being with a forehead as "villainously low" as any deluded damsel of modern times could desire to make hers appear—stunted, brawny, coarse, long-armed, dumb, stupid, not erect, but his hairy body forming an angle of seventy-five or eighty-five degrees, wandering through forests, first using a stick as a weapon, living on worms and roots, fruits,

inferior animals—sometimes, a very cannibal, eating his own kin—living in caves, having little knowledge of himself or of the world around him. But let us not be ashamed of our ancestry. The simple stick will in a few thousand years be superseded by a stone—at first not ground, but afterward sharpened; and then, as we follow on through hundreds of thousands if not millions of years—through the ages of Bronze and Iron and other marked periods—we shall find that the ape-like man has become a God-like philosopher and stands erect amid the splendid civilizations of Greece and Rome, Egypt and Babylon, a worthy predecessor of Bacon and Shakespeare, Goethe and Channing.

The stream of human progress has not always been uninterrupted. There have been ups and downs in human history. The race has had its cycles, but the *general and ultimate tendency has been upward*, so that the contrast between man as we first find him and man as we now know him is almost infinite; and no wonder that we are at first tempted to deny our relationship to the naked savages of primeval periods.

The particular point to be here emphasized is, that scientific discovery clearly demonstrates the fact of the gradual and steady general improvement of the human race from the earliest pe-

riods of which we have any knowledge until the present time. Many learned works have been published, with illustrations, showing the gradual development and progress of the human brain and of all those features which distinguish man from the brute; to which we must refer for particulars.

All that has yet been said is preliminary to the main question, *Whence?* What is the origin of the *first* man?

Let us meet this question fairly and squarely. Certain scientists have maintained the hypothesis that man has been evolved from inferior animal forms to which the term *brute* is strictly applicable. This theory can be made to appear very plausible in view of certain resemblances between physical man and the inferior creatures. It is said that human anatomy was studied from the skeletons of apes and monkeys down to the sixteenth century. The five fingers of the human hand are said to be indicated in the five bones in the foot of the muskrat, in the flipper of the fish, the paw of the bear and the wing of the bat. A great many "pointers" are specified by the advocates of this hypothesis which cannot here be introduced. Those who oppose this assumption point out a great many objections to it, and affirm that there is between men and

brutes many points of dissimilarity which cannot be reconciled with the idea of their essential *unity*—that there is such a contrast between the highest anthropoid ape and the lowest man that it is impossible to connect them. There is a vast chasm which has not been bridged. There is a “missing link”—nay, a series of links—which have not been found. It is not accordant with our purpose to enter this controversy. Even if it were proved that men are the lineal descendants of apes, that would not answer the question we have under consideration. It would only remove it farther back and give rise to the query, Where did the ape come from that was the ancestor of man?

Many other questions would come up—such as these: When did the ape cease to be an ape and become a man? Where shall we draw the line of demarcation between apehood and manhood?

Other investigators take the ground that man is *sui generis*, and that, while he has certain physical resemblances to inferior animals, he has no essential connection with them; that humanity is a separate, independent and distinct species—so to speak, an *original creation*; that primitive man hundreds of thousands of years ago was coarse and gross, but nevertheless a *man*, very superior to the highest apes

—in many things *like* an ape, and yet a distinct species, a primary product of creation. This too can be presented in a very attractive manner, and by some is supposed to be more in accordance with our self-respect and dignity. But even this does not answer the question, What was the *origin* of man? Evidence of the existence of man is lost in the cavernous structures of remote geologic periods, and it is impossible to predict whether he can ever be traced farther back than has already been done. In denying the development of man from the lower animals we do but take the other horn of the great dilemma, and get no nearer to the great question of humanity, *Whence?*

It is only ingenuous to admit that the Darwinian theory of the animal origin of man is the one most in favor with the weight of biological authority; and yet it cannot be denied that the number or character of those scientists who deny it is neither small nor insignificant. Science has not yet given its final verdict nor spoken its last word upon this subject, and it is no part of our present purpose to settle this mooted question. Darwin, Huxley, Tyndall, Spencer, Hæckel and scores of others in Europe and America, have written voluminously upon this subject, and a large number of learned works have been written in opposition by men

well known in the literary world, which works are accessible to every one.

And right here the fact should be recognized that all evolutionists are not Darwinians, and that Darwin was not the inventor or discoverer of the law of evolution. The contemplative philosophers of India had, centuries before he was born, a theory of evolution far more extensive and sublime than anything ever dreamed of by the great British plodder. Indeed, there is very little in modern science or philosophy that had not been thoroughly canvassed by esoteric Buddhism in long-lost centuries. For more than two thousand years the theory of evolution has had its promulgators, and even in this New World of ours it had its advocates before the name of Darwin, which has now become a household word, reached our shores.

In the main principles of Darwin evolutionists generally agree, but from his details and from some of his assumptions and conclusions they widely dissent. The system of evolution as applied to the origin of man by the disciples of Darwin may be thus summarized: All over the bottom of the great oceans there is found a slimy, jelly-like mass of albuminous matter which has been named *bathybius*, and which is said to be highly *protoplasmic*. We go to the dictionary and find that protoplasm means "the

viscid, nitrogenous material in vegetable cells, by which the process of nutrition, secretion and growth goes forward;" in other words, "the vital vegetable substance." Out of this semi-fluidic deposit in the bottom of the ocean a simple *moneron* is formed. Although this word is not found in the lexicons, we know by analysis and the connection in which it is used that it means *oneness*, the opposite of complexity. The moneron consists of one single substance, and by a stretch of the imagination it is called an *organism* without *organs*. Hæckel, in his *History of Creation*, says of the moneron: "A pinching-in takes place, contracting the middle of the globule on all sides, and finally leads to the separation of the two halves. Each half then becomes rounded off, and now appears as an independent individual, which commences anew the simple course of vital phenomena of nutrition and propagation." Propagation by self-division is alleged to be "the most universal and most widely-spread of all the different modes of propagation." This work of development went on for unknown ages until the moneron became a mollusk, a sea-snail covered with a shell; and then, after the lapse of ages, fishes were evolved from existing organisms, and for other ages fishes were kings; and then, in the course of time, there appeared frog-like

amphibians, living upon the land as well as in the water, serpent-like creatures that began to wriggle through swamps and even to climb trees; and then, after the lapse of other ages, reptiles were developed in the form of scaly monsters, which in their turn became monarchs. Then marsupials, a sort of opossum, were developed, having a large brain, nourishing their young in the womb and at the breast. Then huge mammals followed in the Tertiary age of the world, until, after the lapse of millions of years, the immediate hairy predecessor of man was seen swinging by his long arms from the boughs of trees, the old ape and the young one soon recognizing the natural relation of father and child. In fact, the brute began to play humanity. And now, after the lapse of other long centuries, the master of them all appeared in the person of man. True, he was a sorry-looking specimen, but by natural selection, the struggle for existence, the survival of the fittest and the happy influence of his environment, he emerged from his brutal degradation, and is now able to trace his own development from the semi-fluidic speck of jelly reposing in absolute unconsciousness in the deep caverns of the ocean, and can even write whole libraries to prove the doctrine of spontaneous generation, to demonstrate the position that no evidence

can be found in the universe of the existence of any Being greater than himself, and, in fact, that there is nothing for any such Being to do. Every atom of matter in the material world is alleged to contain in itself "the promise and potency of all forms of terrestrial life," and man himself can be traced back, through the apes and other animals, through the reptiles and fishes and snails, to the moneron or lump of jelly beneath the dark unfathomed caves of old Ocean.

This is materialistic evolution, pure and simple. We may not have stated it with scientific accuracy as to order and detail, but for "substance of doctrine" the summary is reliable. Man is of brutal descent according to this school of philosophers, and at best is only a superior and more highly-developed animal, with intellectual, moral and social qualities differing in degree, but not in kind, from similar qualities found in the lower animals.

There are many objections to this theory, deemed by those who make them to be absolutely unanswerable; and, as before intimated, there are many learned believers in the general principle of evolution, such as President McCosh of Princeton and Professor Gray of Harvard, who utterly dissent from the theories of Huxley and Hæckel, and, while rejecting the

materialistic theory, propound a system of theistic evolution which they hold to be perfectly consistent with the facts established by Darwin and his coadjutors, while it is free from its atheistic tendencies.

As before intimated, we shall not be drawn into this controversy any farther than it has a bearing upon the great question of the heretofore of our humanity. There is some underlying truth in all systems of philosophy, with much of assumption and "learned conjecture." It may be possible to connect man with the monkey by lineal descent; it may be possible to trace him back to the moneron, the speck of jelly in deep-sea soundings. But this does not settle the question of the *origin* of man. The questions arise, Where did the moneron come from? What formed the original speck of mucus out of which the moneron was "pinched," as Huxley describes it? Where did the earth and the sea themselves come from? We are pointed to the "nebular hypothesis" of world-building, and, though this can never be verified and will not admit of demonstrative proof, we may in this argument admit its truth, or at least its *probability*; but this only pushes the question farther back, so that we must look for man in the fire-mists when this globe was a mass of consuming fire.

And we cannot even stop there, but must go still farther back, into the nebulous vapor before the fires of creation were kindled upon the mass of matter sloughed off from the sun or some other body, out of which this world was formed.

Walt Whitman has presented this theory in his usual pungent style, as follows:

“Afar down I see the huge first Nothing ;
 I know I was even there.
 I waited unseen and always, and slept through the lethar-
 gic mist,
 And took my time, and took no hurt from the fetid
 carbon.
 Long I was hugged close—long and long.
 Immense have been the preparations for me,
 Faithful and friendly the arms that have helped me ;
 Cycles ferried my cradle, rowing and rowing like cheer-
 ful boatmen.
 For room to me stars kept aside in their own rings ;
 They sent influences to look after what was to hold
 me.
 Before I was born out of my mother generations guided
 me.
 My embryo has never been torpid, nothing could over-
 lay it.
 For it the nebula cohered to an orb,
 The long slow strata were piled to rest it on,
 Vast vegetables gave it sustenance,
 Monstrous sauroids transported it in their mouths and
 deposited it with care.
 All forces have been steadily employed to complete and
 delight me :
 Now I stand upon this spot with my soul.”

We know this is called poetry, but it is nevertheless based upon the fundamental principles of the materialistic theory of evolution. We do not pronounce this hypothesis impossible. We do not even say that Darwin and Huxley and Spencer and their compeers did not come out of the primeval nebula through the prevailing fire-mist that once encircled this globe in a sheet of fiercest flame, so that the globe itself was in a molten condition; we do not say that they did not once repose in the protoplasmic jelly, until a lucky lump, "pinched in" and separating, became two instead of one; we do not even say that they did not travel through all the lower forms of animal life until they developed into anthropoid apes, and at last into brainy Englishmen. But we must affirm that the case is "not proven" as yet, and that the materialistic theory of evolution utterly fails to answer the question, *What was the origin of man?*

Many experiments have been tried to establish the theory of the *spontaneous generation* of life, but without satisfactory results. Life is found wherever conditions are favorable. Land and ocean and air are peopled with living creatures, and Tyndall and Huxley have admitted that they can find no life without pre-existent life to produce it, while Bastian and Wyman hold the opposite. But if experiments should yet

prove successful, and life should be produced without the influence of any foreign agency, how can we with strict propriety apply the word *spontaneous* to it? How do we know that there was no agency employed independent of matter itself, though invisible and impalpable? Can there, in fact, be any such thing as simple spontaneity? Is such a thing even *thinkable*? But if matter has this wonderful secret power of generating life out of its own hidden womb—has “the promise and potency of all forms of life”—where and when and how did every atom of matter become possessed of this omnific power? But we are told that matter is not dead, but wonderfully alive. The ablest of materialistic writers affirm, as we may hereafter have occasion to prove, that there is no dead matter in the universe. It thence follows that if matter is not dead, it is alive—has life in itself, and under favorable circumstances manifests life; and thus the idea of the spontaneous generation of life becomes a contradiction, an absurdity.

In closing this part of the discussion we take this ground: The general law of evolution is as real as the law of gravitation. Science has not yet pronounced its final verdict as to the particular application of this law to the great problem of human life, and while it may

throw some light upon the great question of the origin of humanity, it utterly fails to settle that question. The scientific hypothesis of Darwin is one thing, and the philosophical system founded upon it by Hæckel and Spencer is quite another. We may accept certain facts established by Darwin without accepting the so-called Darwinian philosophy of his materialistic disciples. Facts are facts, but the interpretations given to them are not always final and infallible in matters of religion and morals. There may be a law of Natural Selection, and a law of Conservation of Energy and Correlation of Force, but besides these there may be other things not dreamed of in the materialistic philosophy. There may be something *before* evolution, something *back* of and *behind* the conservation and correlation of energy.

In short, to many most thoughtful and logical minds the conclusion seems inevitable that we cannot satisfactorily account for the origin of man, and for his slow but sure development from his confessedly low estate where we first find him to his present proud position, without postulating the existence and reign of an infinite and intelligent Power in and over what are called the "laws of Nature." An examination of this position shall be the scope of our next dissertation.

Mere physical science *accounts* for nothing. It must involve all it can possibly evolve. A simple mechanical process, without forethought or guidance, without intelligent direction, is abhorrent to reason. Even Auguste Comté wrote: "However imperfect the natural order, its *origin* would agree far better with the supposition of an Intelligent Will than with that of blind mechanism." He said about two years before his death, "I am no atheist." Prof. Marsh of Yale College said at the Herbert Spencer dinner in New York: "As to the origin of species, once thought to be the key to the position, no working naturalist of to-day who sees the great problems of life opening one after another before him will waste time in discussing a question already solved." . . . "All existing life on the earth is now believed to be connected directly with that of the distant past, and one problem of to-day is to trace out the lines of descent."

Evolution is an acknowledged fact among well-educated men. Embryology, palæontology, and kindred sciences blend beautifully together, but none of them can account for the beginning of things. And especially should it be kept in mind that the evolution hypothesis does not necessarily imply that man is a lineal descendant of the monkey. They may have had a common remote origin, but they diverged or separated

millions of years ago, and formed distinct types, similar in some respects, but very dissimilar in others; one line of divergence developing into a rational man, and the other into an irrational animal. This would give to man the relationship of a very *remote cousin* to the ape, rather than that of a *lineal descendant*. Scientific evolution does not teach that types are derived directly from preceding types either in order of time or organic structure, but that widely divergent types may proceed from a common source. There are many things involved in impenetrable mystery. Prof. Tyndall has said that, so far from having a theory of the universe, he has not even a theory of magnetism. Herbert Spencer has beautifully said: "But amid the mysteries, which become the more mysterious the more they are thought about, there will remain the one absolute certainty, that man is ever in presence of an *Infinite and Eternal Energy*, from which all things proceed." There is no Agnosticism here. The felt and the seen have their fulness in the unseen and intangible, and the visible impels us to seek its counterpart and complement in the invisible. In solving the problems presented to us by the phenomena of Nature the scientist as well as the theologian is driven to cross the boundary-line which separates the visible from the unseen.

IV.

THE ANSWER OF THEISM TO THE QUESTION, WHENCE IS MAN?

MAN exists, and is conscious of marvellous endowments, intellectual, moral and social. He is probably the only being upon earth that ever raises the question of its own origin or feels any concern about its ultimate destiny. The so-called Mosaic account of the beginning of humanity, elaborated by John Milton into a wonderful poem, and also made the basis of dogmatic theology, is found to have been borrowed, in substance, from the more ancient nations, and to be part of a grotesque cosmogony that is thoroughly unscientific and dependent upon a discredited chronology and upon documentary evidence extremely absurd and contradictory.

But when science is pressed for a rational account of the beginning of things, its answers are often evasive and generally unsatisfactory. It professes to have traced this globe back to the nebulous vapor in which it appears to have originated. It has theoretically traced the processes of world-building through the fire-mists,

through the molten and cooling periods, until the introduction of life and the appearance on the surface of the globe of an almost innumerable variety of organized creatures. Beyond the *formation* of the present physical universe science has not presumed to press its curious investigations. When asked whether the matter that now composes the sun and the earth and other planets may not have been used in constituting older suns and planets which have been worn out and dissipated, it has no answer, but it confidently suggests that there is good reason for believing that the present physical universe must in the course of time be consumed and its constituent elements be resolved into the original atoms from which they were derived. It has demonstrated the fact that this earth has not always existed in its present form as a habitable globe, and it even admits that the sun has not had an eternal existence, because it is a consuming fire, and must have become extinct long ago from its own wasting flame unless often replenished with new supplies of fuel, of which nothing can be known.

Farther than this science does not essay to go. When asked as to the *origin* of the materials of which the universe and previous possible universes are and were composed, it is dumb and opens not its mouth, except to lisp the assump-

tion that matter must have had an eternal existence. We try to grasp the idea of the eternity of matter, and find it impossible. It certainly cannot be demonstrated, and therefore it is nothing but a subterfuge for ignorance—a *guess*. The basic assumption of science is, that at a remote period in the æons of the unmeasured past there existed a certain given quantity of matter, which has not been increased or diminished up to the present time, though its forms have been changed in innumerable instances. It also assumes that matter has, and always has had, an inherent potency, and by the operation of certain laws this world was formed, and that man himself, with all his endowments, is a product of natural law. In point of fact, the materialistic philosophy does not attempt to settle the question of the *origin* of matter in its strict primary meaning. It simply *assumes* that certain things existed at a remotely unknown period, and it essays to trace them through their divers transformations to the present time. It does not even hazard a conjecture as to the *real origin* of matter, but hands the question over to the mystery of nescience, and is content with the assumption of the eternal existence of all things.

But as our special investigations relate to the origin of man, it is not necessary to go farther back than to the introduction of life upon this

planet, though some materialistic scientists, like Huxley, scent the existence of man in the fires of the sun before this globe was formed from the nebulous vapor. The theist can safely admit the nebular hypothesis in its general principles as probable, especially as elaborated by the authors of *The Unseen Universe*, and can safely accept the general principles of the evolution philosophy. There is no necessary antagonism between Materialism and Theism regarding the facts and processes of the physical world. The difficulty is, that Materialism will not fairly meet the question of *original* causation. It either ignores it, pushes it farther and farther back into the regions of the unknown, or else confounds cause and effect, the thing made with the Power that made it, the creation with the Creator. When theists postulate the existence of an infinite First Cause, which by common consent is denominated God, they are charged with *assuming* the fact in question, and demand is made for proof positive. To this it is answered that the thing to be proved must be assumed before it can be proved. It will not admit of *a-priori* argument. In this case, as in many others, we can only determine the cause from the effects. But with what consistency can materialistic scientists denounce the principle of primary assumption when their whole system of science

and philosophy rests upon a most stupendous series of assumptions? They assume the existence of matter from eternity, its essential potency and cosmic capacity, the existence of self-originating and self-executing laws, the conservation of energy, natural selection and the whole of physical phenomena. In fact, it requires much more postulation and primary credulity to be an atheist than it does to be a theist. And right here is the point of divergence, the real question at issue. Can we account for the existence of man on strictly materialistic principles, or must we, of logical necessity, postulate the existence and infinite efficiency of a pre-existent intelligent Power?

Let us here examine the fundamental claim of Materialism as to the development and progress of humanity to its present degree of perfection. Natural selection is credited as the efficient agency in this wonderful work; and it is nothing more nor less than a complicated, well-connected and continuous process that has been in operation through unimaginable ages, and is still in operation, under which the best and nearest perfect of everything is elected to survive, and propagate further improvements upon all that preceded. This is the grand secret of Nature, recently discovered and formulated by Charles Darwin and Alfred R. Wallace. Natural selection sepa-

rated the different species of living creatures from each other, gradually improved upon their rough rudimentary organs, and fitted them to each other and to their environments. It not only thus improved the species by preserving the best and destroying the poorest, but it evolved higher and widely-differing types. By this principle Nature "slowly evolved the wing of the bird, the fin of the fish and the foot of the mammal;" . . . "from an optic nerve coated with pigment and tingling in the sunlight she elaborated and perfected the living miracle of the human eye and adapted its lens to the property of light; finally, by this means she evolved the civilized man from the savage, the savage from the brute, and the brute, through still lower lines, from the mollusk and the moneron." The work of creating new species seems to have ended millions of years ago, and but little alteration has been made in types. The method of Nature has always been to favor the strong, the best, and so secure the "survival of the fittest" in the struggle for life.

That this is the underlying principle upon which the methods or processes of Nature have been carried on, to a certain extent, may be freely admitted, though some very formidable exceptions exist to its universal application. But, conceding the principle, it does not follow that

natural selection can account for the *origin* of man. It has no doubt contributed to his improvement and elevation, but it is impossible to conceive how it could have developed man from a clot of jelly reposing in the depths of the ocean. There can be no objection to the principle of natural selection regarded as a *process*, a means to an end, but when we convert it into a *cause* without intelligence, without design, without discriminating purpose, without the intention of producing a certain result, we endow it with a character and with attributes from which reason turns in open revolt, as we have before our eyes and in our very consciousness results for the existence of which natural selection is not an adequate explanation.

Mr. William Graham, M. A., of England, has conclusively shown in his masterly work entitled *The Creed of Science* that the great objection to the doctrine of natural selection, as applied by materialists, is that—

“It is purely a *chance* affair, an unconscious artist that worked by seemingly disconnected efforts, without any plan or preconception of the result to be achieved, but who nevertheless, by the simplest means, reached at length the most surprising and splendid results.” . . .
“There was no constant purpose in view, and no controlling Power governing the process of evolution. Nature had no special aims in view; anything, in fact, might have happened.” . . . “When life first resulted, it was

an accident, lucky or unlucky as we choose to regard it." . . . "Things might have taken a wholly different course." . . . "In particular, man himself . . . might not have appeared at all. And after his appearance it was only owing to the chapter of accidents unusually favorable that he emerged victor from the general battlefield of existence." . . . "He is here, too, because the particular line of his brute progenitors, itself since extinct, survived sufficiently long to launch him on a precarious world, not too well provided. Had the latter circumstance been other, or had the special branch of the tree of life from which man is descended withered earlier, as other branches have done, . . . man would not have appeared. The splendid series of accidents which prepared the way for him and made his advent possible could not have happened twice; in which case Nature would have had another master—the dog, the horse, the elephant or some other promising species now kept in the background, and whose 'genius is rebuked' by man's overshadowing superiority."

Even after the first appearance of man, his continued existence must have been uncertain and highly contingent. The chances were largely against him. His immediate half-human and half-brutal progenitors did perish out of existence, so that there is an acknowledged "missing link" in the chain of descent. That man escaped so many perils was due to his good fortune and the chances of battle.

Although we have admitted the existence of the law of natural selection as a process, the fact cannot be disguised that it is far from being free from many objections, both as a scientific hypoth-

esis and a philosophical theory, which even its principal originator admitted, while Mr. Wallace, who shares honors with Mr. Darwin, specifically admits that it is inadequate to account for the highly-developed brain of early savages, so far in advance of their actual needs and uses, and which, therefore, could not have been developed by their past or their present needs. The fact is, that all impartial and profound thinkers cannot but feel at times that natural selection, either as a *vera causa* or as a method of Nature, is wholly inadequate to account for the stupendous results which everywhere exist in the world. It may perhaps, in a restricted sense, be deemed *a* cause, as it certainly is a process, but it cannot be the sole cause and a sufficient explanation for what we know exists in and around us. There must have been other agency at work than the play of contingency in natural selection—some inner Intelligence and Force that was intent upon realizing life and the marvellous faculties of the human mind—some transcendent Power behind natural selection in which is so clearly manifested, in many things, an unfaltering purpose and an infinite executive skill.

This invisible and incomprehensible Power a large class of truly scientific men choose to call GOD. One of the strongest arguments they find

to support the theistic hypothesis is in the utter inadmissibility of the materialistic hypothesis, on the ground of the palpable inadequacy of its alleged causes to produce well-known results. It is impossible for Materialism to explain a man, much less his *origin*. What is known among scientists as the method of *exclusion* may be legitimately applied in this investigation. Its principle consists in determining what a thing is and must be by ascertaining what it is not; and until some adequate material cause is discovered it takes the ground that it is perfectly rational to assume the existence of an infinite, intelligent Power behind, and over, and in all things.

Even Darwin in his earlier writings incautiously and inconsistently, as some think, postulated an intelligent Creator, whom he placed at the head of the process of organic evolution, "who had nothing to do at the beginning save to endow one or more primordial forms with the lowest degree of elementary life, leaving the rest to natural selection and the ordeal of battle." In a recent publication there appears a letter of Darwin, in which he says :

"It seems to me absurd to doubt that a man can be an ardent theist and an evolutionist. . . . What my own views may be is a question of no consequence to any one but myself." . . . "My judgment often fluctuates. More-

over, whether a man deserves to be called a theist depends upon the definition of the term, which is much too large a subject for a note. In my most extreme fluctuations I have never been an atheist, in the sense of denying the existence of a God. I think that generally (and more and more as I grow older), but not always, an agnostic would be the more correct description of my state of mind."

Count d'Alviella, in his *History of Free Religion*, well defines the real position of Darwin thus :

"The alternative he presented was not between creation and evolution, but between an organic creation by means of evolution and one by successive interventions of an exterior Power. Thus, he did not hesitate to declare that his doctrine, far from banishing the idea of a First Cause, supplied a more rational and lofty conception of one, because, instead of a capricious, arbitrary or impotent God, forced to correct himself often in order to perfect his work, it permits the substitution of a Supreme Being who has endowed his creation from the beginning with the forces and laws necessary to ensure a regular and advancing march."

Both Darwin and his ablest disciples have more than once conceded that the development hypothesis cannot account for the beginning of things; and Herbert Spencer, the ablest expounder of the evolution philosophy, specifically admits that there is a "Power behind humanity and all other things—a Power of which humanity is but a small and fugitive product—a Power which was, in the course of ever-chang-

ing manifestations, before humanity was, and will continue through other manifestations when humanity shall cease to be." "It would be easier," he says, "to translate so-called matter into so-called spirit than to translate so-called spirit into so-called matter (which latter is indeed wholly impossible); yet no translation can carry us beyond our symbols." He elsewhere says: "This Power is no more representable in terms of human consciousness than human consciousness is representable in terms of a plant's function." Immanuel Kant, who is now specially popular with the natural-selection champions, makes similar admissions, as do many other eminent writers of the same philosophical school. Even Professor Tyndall, who has been so denounced for suggesting the "prayer-gauge," says in his *Fragments of Science*:

"Besides the phenomena which address the senses, there are laws, principles and processes which do not address the senses at all, but which can be spiritually discerned."

In his lecture on *Radiation* he says:

"We have been producing atoms, molecules, vibrations and waves which eye has never seen nor ear heard, and which only can be discerned by the imagination. This, in fact, is the faculty which enables us to transcend the boundaries of sense and connect the phenomena of our visible world with those of an invisible."

But the most astounding confession of all has been made by Professor Hæckel, the renowned German materialist, in these words:

“The more developed man of the present day is capable of, and justified in, conceiving that infinitely nobler and sublimer idea of God which alone is compatible with the monistic conception of the universe, and which recognizes God’s spirit and power in all phenomena without exception. This monistic idea of God, which belongs to the future, has already been expressed by Giordano Bruno in the following words: ‘A spirit exists in all things, and no body is so small but contains a part of the divine substance within itself, by which it is animated.’”

In another connection Hæckel has expressed the opinion that “all matter is, in a certain sense, alive.”

It was once said by a master of English literature and a keen observer that “language is a device to conceal one’s ideas;” and may it not be possible that, after all, truly scientific and candid men have substantially the same theory of the universe, and really mean the same thing, while they use very different words to express their meaning? The old-fashioned theist adheres to the simple, short and comprehensive word *God*, which in Anglo-Saxon is written in precisely the same characters as *good*. This name has been perverted to vile uses, and has been too long associated with the many superstitious devices of priestcraft; and it is no wonder that many

good men have a repugnance to both the words *God* and *religion*. The particular character attributed to God has been more a matter of the fancy than of reason. The tendency is to ascribe to God the qualities that we ourselves have or admire in others.

God has generally been conceived to be a man *in extenso*, a huge man; and a very imperfect man too. The tribal *Yahweh* of the ancient Jews not only fails to command our reverence, but in some things excites our contempt. The God of John Calvin is a demoniacal monster who fills the human mind with dread and fear. Even the ordinary conceptions of God by the modern pietists, Catholic and Protestant, make prayers and praises little less than idolatrous, if not blasphemous. But these are perversions and abuses. We can conceive of God as the *Over-all Spirit of the Universe*; that this world is not dead matter, but is wonderfully alive because there is a living spirit within it; that spirit is the extreme of visible and palpable matter as cognized by our physical organs of sense; that spirit is causation, and matter in its palpable form is one of its expressions or manifestations; that what are called the laws of Nature are but modes of the divine efficiency; that in accordance with these fixed and uniform laws *the infinite, divine Over-Soul* has made the worlds and all that they

contain; and that this work has been going on for innumerable æons, and is still going on,—when we can form such conceptions of God we have no difficulty as to the origin of man. God made him—just how, when and where is not certainly known; but we do know that the divine method of making worlds and animals and men is by a uniform system of evolution, causing one thing to come out of another, taking millions and billions of years to carry on his work to the present time, and that probably he will take millions more to perfect it.

Rationalistic theists do not profess to know all about God. If pressed for an answer to the question, What is God? none better can be given than "*God is spirit;*" not *a* spirit, but *spirit*. When asked, What is *spirit*? we answer, We do not know, neither do we know what *electricity* is, nor can we answer one of a thousand questions that come up regarding the subtle and occult principles and powers of matter. With our present powers and attainments we admit Herbert Spencer's expression, *the Unknowable*, as applied to God—unknown as to many things relating to his origin, nature and mode of existence, yet well known in his *manifestations*. We accept the expostulations of the ancient Zophar with the old man of the land of Uz, as we find them in the Hebrew poem: "Canst thou by

searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven: what canst thou do? deeper than sheol, what canst thou know?" . . . "Lo, these are parts of his ways, but how little a portion is heard of him! but the thunder of his power who can understand?" We see no difference between the *Unknowable* of Spencer and the *Unsearchable* of Zophar. The Unknown Power is the "*Noumenon*, the absolute, being in itself, the inner nature of force, movement, time, space, and even conscience."

The question of *personality* as applied to God is often raised, and in this case, as in many others, words are used to darken knowledge. The word "personality" originally meant an *actor's mask*, words sounding through a disguise in a theatre. If by "personality" is meant *reality*, unity or *oneness*, we say God is personal. But if you mean by personality *limitation*, anything like a man, it cannot be properly applied to the Infinite. Personality is one of the divine characteristics, but one word cannot describe any one of his attributes. He is personal, in a certain sense, but he is more than personal. We cannot *define* without *confining*, and when we think of God as "altogether like ourselves," we fall into confusion and doubt.

It is a great mistake to think of God as *outside* of and distinct from the universe. If there be a God at all, he is *in* the universe, and in every part of it. We cannot properly localize him, and say that he is present in one place and not in another, or that he is in one place more than another. He must be everywhere and in everything. Anthropomorphic (man-like) views of God are what make atheists and agnostics.

Men constantly talk of the laws of Nature, forgetting that law itself is a product and cannot be a cause. The law of gravitation is not the cause of gravitation. A self-originating and self-executing law is unthinkable. If law is the creator of all things, law is God, and has intelligence and infinite efficiency. The prevalence of law supposes the existence of a law-maker and a law-executor. We accept the law of evolution, but cannot conceive of evolution independent of involution and an *Evolver*.

Admitting these self-evident principles, we cut the Gordian knot that must always puzzle and confound the materialistic scientist. Whether man came from a monkey or is a distinct type, an original creation, is of no consequence to the argument. Was man developed from a monkey? If so, God did it, and that is his method of making a man; and man is as really the work of God as if he had formed him out of clay, as a boy makes a

mud sparrow, and then gave him life. It must have been as easy for infinite Power to make a man out of a monkey as to make him out of dust or a rhizopod. Did man have a distinct typical origin? He who could make an anthropoid ape could make an ape-like man, entirely distinct from the ape. Nor is it important for us to determine whether there was a one first pair or several pairs from whom the diversified races of humanity have descended. The Power that brought one pair into existence could originate scores or hundreds of pairs.

It may be said that this is "begging the question" by assuming the existence of an infinite God. But we deny that it is an assumption in its last analysis. What is known as the scientific method leads logically to the conclusion that there must be *something* that theists generally name God. You may call it "protoplasm," "molecular force," the "potentiality of matter," or even matter itself; and when you tell us what these words mean we will tell you what we mean by "God." Possibly we all mean the same thing. We know of the existence of God, as we know other things, by *palpable manifestations*.

Astronomers assumed the existence of Neptune from certain phenomena long before its existence could be demonstrated; and if the discovery had never been made, the perturbations so long ob-

served would have nevertheless justified the conclusion that there must be some stupendous cause for such unmistakable and marvellous perturbations.

But we are pressed with the common queries, Where did God originate? Who made him? We cannot answer these questions, but it does not follow that he does not exist. There are many things we cannot account for, the reality of which we never question. If we could answer all possible questions about God, he would not be God. If La Place had found God in scanning the heavens with his telescope, or if Lawrence had found him with his scalpel, he would not have been the *infinite Intelligence and Power*. Such a God as cultured reason discovers in the scientific method cannot be *seen* with either telescope or microscope. The finite cannot comprehend the Infinite; the lesser cannot contain the greater. The child cannot tell where his father came from, but he nevertheless had a father. When men talk of the eternity of matter we do not even profess to understand them. The most advanced scientists do not attempt to explain one of a thousand mysteries in which all of the phenomena of the material world are enshrouded. Why should it be expected that theists should explain where and how and when

God came into existence, or how he could have had an eternal existence or be self-existent? We affirm no more of God than materialists imply of matter, and we endow him with no attributes that they do not virtually ascribe to matter. So far as assumption and incomprehensibility are concerned, both stand on the same ground. In point of fact, there is but little, if any, real difference between a rational theist and a scientific materialist. They indeed call things by different names, but mean about the same thing. What theists prefer to call "the works of God," materialists call "Nature," "cosmic laws," "spontaneous generation," "the potency of matter," "conservation of energy," "correlation of force" and "natural selection."

The fundamental error of modern scientists is that they confine their investigations to the physical and palpable, while we have demonstrable evidence of the existence of the spiritual and invisible. We know nothing of matter but from its properties and manifestations, and we have the same kind of evidence in regard to spirit, and know that it is superior to gross matter, and therefore cannot be tested by the same crucibles. In the very nature of things a great cause must ever be imponderable and invisible. It cannot be weighed and measured, but must ever remain intangible and incomprehensible.

What is that hidden power that makes Bunker Hill Monument perceptibly higher at noon than at night, that causes a steel rail to become longer or shorter at different hours of the day, and that causes the hidden spark to dart from the flint when smitten by the hardened steel?

When we fully realize that this is not a soulless, corpse-like universe, that God is not outside of it, but that he is in it—in all things and the soul of all things—we shall have no difficulty about “protoplasm,” “molecules,” the “correlation of force” and other mystical and incomprehensible phrases. When science shall cease its futile attempts to get along without God, and acknowledges the reality of spirit and its superiority to mere matter, the world will be redeemed from an atheistic orphanage, and our race will see the Fatherhood of God in the brotherhood of man.

Science may go on with its ceaseless ploddings until it can show just how man was evolved from matter; but let it not forget to put in the qualifying adjective, *physical* man, for it certainly goes outside of its legitimate work when it undertakes to deny the existence of the unseen Ego. “There is a *spirit* in man, and the inspiration of the Almighty giveth him understanding.”

The *spirit* in physical man, in its relation

to the Supreme Spirit, is as the drop of water to the ocean or the single glimmering ray to the full-orbed, refulgent sun. Men may talk of "force correlation," and trace its progress and products, but they must remain dumb as to the beginning or *origin* of force unless they accept the doctrine of an *intelligent First Force*. There is no way of accounting for the existence of spirit, of life, of intelligence, but by premising the prior existence of spirit, life and intelligence. Like only causes like. An egg does not come from a stone, and the ascidian did not come from a lifeless rock.

The logical conclusion from the facts and principles herein suggested is that there must be an intelligent First Cause of all things—an all-pervading, fecundating, animating Spirit of the universe; and we prefer to call this God. Science has taught us the *processes* of his work, and denominates them the "laws of Nature." In point of fact, as little is known of the origin and essence of matter as of spirit, and there is as good ground for agnosticism in the former as in the latter. There is therefore no necessary conflict between true science and a rational theism.

It is a rational proposition that something must have been before what is called creation. There must have been an *intelligent potency*, and

that Power theists prefer to call *God*. The materialistic philosophy in its basic principles is contained in two propositions: (1) Matter has in itself an intrinsic force which produces all the forms of Nature. (2) Life, intellect, consciousness, will, and all there is of man, came from atomic and molecular combinations in the materials of which man is composed. According to this theory, man is a conglomeration, mainly of oxygen, hydrogen and carbon, with a sprinkling of nitrogen and still more minute particles of phosphorus, calcium, sulphur, fluorine, chlorine, sodium, iron, potassium, magnesium and silicon. The existence of these elements has been demonstrated by the chemist and pathologist, but with all their knowledge they have failed to account for the fact that there is associated with this material conglomerate a *personality*, an *individuality*, that reasons, remembers, imagines, hopes, fears, loves, hates—that is ambitious to grasp the infinite and aspires to immortality.

Matter is only known to us through the medium of our external senses, but *thought* is known through our inward consciousness. And by this we learn that mind is greater than matter, and very different from it as we know it in its gross forms through our physical senses. Now, the question arises, Can this intelligence be the re-

sult of the chemical and molecular action of atoms which are in themselves without intelligence? Can we conceive of intelligence without pre-existing intelligence? Can we conceive of a time when intelligence first began to be? Certainly not, if intelligence could only come from intelligence. Now, whatever begins must have had a cause, and therefore there never could have been a time when intelligence did not exist, unless we credit the absurdity that there was intelligence before there was intelligence. Materialists say matter had an eternal existence, and matter has intelligence; therefore intelligence always existed. The logical error lies in the falsity of the proposition that intelligence is an inherent property of matter or the result of certain combinations of matter; which is manifestly absurd. To make mind a quality of matter would be to make the original intelligence a quality of matter; that is, to make God a quality of matter, and to make matter God. And this is just what Materialism in its last analysis does. It ascribes to matter all that theists ascribe to God. It gives matter an eternal self-existence—endows it with an inherent infinite intelligence and an omnipotent potency. It spells "God" with six letters instead of three. It makes a God of matter, and then denies his existence.

We now submit that it is more rational to postulate the existence of an eternal Supreme Intelligence and Power, the Creator and Ruler of all things visible and invisible, who is the Author and Executor of the laws by which both mind and matter are governed. This Supreme Being is alone the Self-existent One, and what are called the properties and modes of inert matter are but the proofs and manifestations of his eternal power and Godhead. There cannot be a poem without a poet, nor a picture without an artist. There cannot be a watch or other complex machine without an inventor and artisan. This universe is the sublimest of all poems, and Cicero well said that it would be easier to conceive that Homer's *Iliad* came from the chance shaking of the letters of the alphabet together than that the atoms should have produced the cosmos without a marshalling agency. The visible and palpable compel us to acknowledge their counterpart in the invisible and intangible, and we cannot rationally account for the origin of man without postulating the existence of an Intelligence and Power greater than humanity.

We submit that a rationalistic Theism is more scientific, and better commends itself to the impartial and unprejudiced thinker, than the atheistic assumption of a self-originating, ceaseless procession of cosmic potentialities, floating from

nobody knows where and to nobody knows whither. Some day more will be known upon this mysterious subject, but even now enough is known to show that there is no inconsistency between a rational faith in God and the most marvellous discoveries of modern science. The fundamental idea of the old Hebrew poem, borrowed from older and more civilized peoples, that God created man, is true, while it is the legitimate province of science to explain the divine-natural laws by which the work has been carried on to its comparative completeness. All Nature is vocal with the breath of the Eternal.

“O Earth! thou hast not any wind that blows
Which is not music; every weed of thine,
Pressed rightly, flows in aromatic wine;
And every humble hedgerow flower that grows,
And every little brown bird that doth sing,
Hath something greater than itself, and bears
A living word to every living thing,
Albeit it holds the message unawares.
All shapes and sounds have something which is not
Of them; a Spirit broods amid the grass;
Vague outlines of the Everlasting Thought
Lie in the melting shadows as they pass;
The touch of an Eternal Presence thrills
The fringes of the sunsets and the hills.”

Let us now try to realize just where we stand. There is very little of real science in the world, taking the word in its primary

meaning of *knowledge*. What we do not know is stupendous. Every system of philosophy is confronted with an overshadowing mystery as to the actual beginning of things. Atheists and theists, materialists and agnostics, are alike dumb and silent. All theories of the universe start with assumptions, but Theism has but one single assumption, and argues that all the facts of Nature go to show the reasonableness of that assumption. It claims to show that a denial of the existence of a First Cause involves infinite and innumerable mysteries and absurdities, and that all attempts to account for the origin and progressive development of man upon any other than the theistic hypothesis are manifest failures, even in the light of the materialistic philosophy. Is it not more rational to admit one incomprehensible mystery that explains all other mysteries than to for ever grapple with the millions of mysteries that confront us on every side? Is it not perfectly rational to credit the assumption of Theism as to the existence of an Infinite Creator, or, if you prefer, an Infinite Evolver, when all the facts of the universe harmonize with this hypothesis, and all other hypotheses are absolutely at open variance? Theism assumes, *a priori*, the existence of God, and proves it *a posteriori*. And never does its arguments seem so absolutely conclusive and invulnerable as when contrasted

with the attempts made by materialists to account for the facts of the universe without admitting the necessity for the existence of God. This seems to have been realized by the evolution philosophers themselves, so that while Darwin admitted that his mind fluctuated and that he was generally agnostic, he never had been an atheist in the sense of denying the existence of God. We have already given quotations from Herbert Spencer and Professors Tyndal, Huxley and Hæckel virtually admitting what rational theists contend for—viz. a *living something in matter* which makes it just what it is, and which these scientists themselves sometimes call *life* and *spirit* and other names entirely acceptable to liberal theists. We are reproached for the inconsistency of believing in a Power we cannot comprehend, and endowing him with attributes of which we can form no just conceptions. Atheists do not seem to realize that they are guilty of a greater inconsistency. They tell us that we believe in a Being of whom we can form no conception, but they themselves must form some conception of such a Being, else how could they deny his existence? Dr. Harris of Yale College, in *The Philosophical Basis of Theism*, puts this point very acutely. He says:

“This denial involves the assumption that man has capacity to know God, has also the true idea of him,

knows all the evidence of his existence which the universe contains now or ever has contained or ever will contain, and knows also that the evidence is inadequate and that God does not exist. This form of Atheism assumes as its basis the omniscience of the atheist, for if he does not know everything, that which he does not know may be God or the evidence of God's existence."

There is no difficulty in admitting the existence of a Supreme Power if we do not attempt to comprehend and describe it. Matthew Arnold says: "We too would say 'God' if the moment we said 'God' you would not pretend that you know all about him." His definition of God is indeed vague, but vastly suggestive: "*An enduring Power not ourselves that makes for righteousness.*" Mr. Arnold further defines his meaning thus:

"For the total man, therefore, the truer conception of God is as 'the Eternal Power, not ourselves, by which all things fulfil the law of their being;' by which, therefore, we fulfil the law of our being so far as our being is æsthetic and intellective, as well as so far as it is moral. And it is evident, as we have before now remarked, that in this wider sense God is displeased and disserved by many things which cannot be said, except by putting a strain upon words, to displease and disserve him as the God of righteousness."

This suggests the *moral* element in the unknown Power which finds such a ready response in the human mind. There is not only a spiritual sense in man which recognizes the

supersensuous, but there is an indwelling witness to the eternal principle of *rightfulness*. The sentiment of *oughtness* is inherent and ineradicable. Every man who is not a moral idiot has a feeling that certain things *ought* and ought *not* to be, that there is an essential right and wrong; and when the noble mother of Theodore Parker told him that it was the voice of God that bade him not to crush the tortoise with his upraised club, she was not mistaken, and it was his reverent recognition of that divine Voice that made him the unconquerable foe of all wrong. Human intuition sees and feels this mysterious Power that answers to our Ego, and from which it proceeds; and this inward conviction cannot be eradicated from the average mind by the pretensions of science falsely so called. The patient watcher in the dark room at the terminus of the ocean cable sees in his suspended mirror the reflection of an electric spark, and he at once recognizes it as a message from the operator three thousand miles away. So God is seen by the aspiring and contemplative in the concave mirror of man's own spirit, and, though it is a mere reflection, a spark, a flash, it clearly proves the existence of the Central Magnet. It is this recognition of the moral element that forms the basis of moral government and of that *worshipfulness* which has manifested itself among all

nations, barbarian and civilized. It was this innate feeling of reverence that indited the sublime words of the poet-philosopher Goethe:

“Him who dare name
And yet proclaim,
‘Yes, I believe’?
Who that can feel
His heart can steel
To say, ‘I disbelieve’?”

Herbert Spencer has well said that this Power “is no more representable in terms of human consciousness than human consciousness is representable in terms of a plant’s function.” We cannot describe the Infinite in language of the finite. Man can much less comprehend God than a plant can comprehend man. But human consciousness feels that God is, and human reason demonstrates that this is not a universe without a Soul, and from phenomenon proves the existence of *Numenon*. Theism thus starts with an assumption suggested by intuition, and proves the soundness of its basis by showing that the facts of the universe justify the assumption.

But “no translation of the words ‘God’ and ‘Spirit’ can carry us beyond our symbols” (as Spencer has well said); so that our conceptions of God must necessarily be symbolic, and nothing more; and from the essential nature of

things there is nothing to which we *can* compare him, and therefore we should not even make the attempt. While we freely use the word "atheist" as describing those who deny the existence of God, it is doubtful whether there are many, if indeed any, such persons, especially among learned and truly scientific men, though they call themselves by the name. A close analysis of what they do believe would probably reveal the fact that they are only *atheistic* as regards the *Yahweh* of the Jews—whose general character, as portrayed by his own worshippers and prophets, is so exceedingly unlovely—and the God of dogmatic theology, called Christian, who in many respects is no better. It must have been disbelief of this kind that Henry Thoreau had in mind when he said it would seem as if Atheism must be comparatively popular with God.

Plutarch, though a pagan, had the same idea when he said that it would be more pleasing to God to deny his existence than to form mean conceptions of his attributes. We know that many who are called atheists are far in advance of multitudes of theists in everything that constitutes moral excellence and true manhood. Theodore Parker once attended the funeral of an avowed atheist, and in his prayer thus referred to the deceased: "O God, he did not

believe in thy existence, but he kept thy law." It is safe to assume that average Atheism is disbelief in the God of the dominant theology, and not in the *Ultimate Power* that makes for righteousness. Vulgar, anthropomorphic conceptions of God, which endow him with certain speculative attributes, are condemned by reason and science; but nevertheless phenomena have *something behind* them, and energy has *something beneath* it, and all things have *something in* them which is the *source* of all phenomena and energy; and this enduring, all-pervading Power is our sure guarantee of the *order of the universe*. And this Power theists persist in calling God. Theologians may call this Pantheism, but it is only seemingly so. There is a vast difference between saying that everything is God, and that God is *in* everything. The old watchmaker-mechanician idea, a God separate and outside of the universe, will yet become obsolete, and science and reason and the law of progressive development will compel men to reshape their conceptions of God as identical with the Cosmos, plus the eternal Mystery, yet not forgetting that there is a *moral* aspect to this subject, and that there is a *moral government* of the universe as real as what is called *natural government*. The enduring Power is always on the side of *right*. Of this we shall speak hereafter.

“I cannot picture God! I cannot fathom
The mystery, the nature of his power,
Whose laws sublime, the universe controlling,
Rule suns and worlds and systems hour by hour.

“But I can see his work in every flower,
In every daisy, every violet blue,
In every form of life, from clod upspringing
To laws divine, obedient and true.

“Still more in human hearts! We love the beauty
Our eyes drink in by mountain and by sea;
We feel his power in evening sunsets golden;
We love the flowers that bloom upon the lea;

“But more, still more, in noble deeds and loving
Of human souls, whose virtues radiant shine,
We see the Power within, the Power mysterious,
The Power in all, through all—the Power divine.”

V.

IS DEATH THE END OF MAN?

IT is related by Montaigne of Pyrrho, the old sceptical philosopher, who followed his preceptor in the expeditions of Alexander the Great, and afterward became a priest, that he was once upon a ship when a terrific storm arose, and when the affrighted passengers were frantic with apprehension he pointed them to a hog that happened to be on deck as an example of serenity and indifference worthy of imitation in the hour of peril.

There may be creatures in the form of man even in our day whose instincts are so swinish as to cause no apprehensions of the future and no aspirations for a higher life after death; but their number must be small and their influence inappreciable. The great majority of men of all ages have been profoundly interested in the question of humanity, After death—what? In view of the precious memories of many loved ones who have gone away, and amid the increasing monitions of wasting strength which sooner

or later come to all, in the stillness of "the calm night which breedeth thought" the solemn questions will arise: Where are our departed loved ones? Do they still live? Have they utterly perished, or shall we meet them again? As soon as from this earth we go, what will become of us? Few men are so worldly or so busy as not to find time to consider these questions.

The great mass of men, barbarian and civilized, in all ages and countries, have believed that man lives after death, and, but for diverting attention from the main question under consideration, it would be interesting to draw a sketch and make an analysis of the many different opinions which have prevailed among the Druids, Scandinavians, Etruscans, Egyptians, Persians, Hebrews, Greeks and Romans, Brahmans and Buddhists, including Christians of primitive, mediæval and modern times. Those who desire to pursue this subject could not do better than study *A Critical History of the Doctrine of a Future Life*, by an accomplished Unitarian clergyman, William R. Alger. It will be found, contrary to the general impression, that in all ages there have been those who were not only sceptical on the question of the future life, but who have not hesitated to affirm that death ends all that there is of man. No people of ancient or modern times were ever so indifferent and

doubting on this subject as the ancient Jews. In all the writings ascribed to Moses there is not one allusion to a life after death, and there is no sanction to his laws drawn from reward or punishment after this life. It was not until after the captivity in Babylon that the Jews knew anything of the doctrine of a future life so distinctly taught by the Persians. There is no book extant, not to say religious book, so full of sceptical expressions regarding the utter extinction of man at death as the Old Testament. Not to mention the scepticism with which the book of Job abounds, take the following from David's Psalms, so called: "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" (Ps. 6 : 5); "Wilt thou show wonders to the dead? Shall the dead arise and praise thee?" (Ps. 88 : 10); "The dead praise not the Lord, neither any that go down into silence" (Ps. 115 : 17); "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish" (Ps. 146 : 4). Solomon was even more outspoken in his materialism: "Man has no pre-eminence above a beast. . . . All go unto one place, all are of the dust, and all turn to dust again" (Eccles. 3 : 19, 20); "For the living know that they shall die, but the dead know not anything, neither have they any more a reward; for the memory

of them is forgotten. Also their love and their hatred and their envy is now perished, neither have they any more a portion for ever in anything that is done under the sun" (Eccles. 9 : 4-6). It would be easy to multiply these quotations, but no man familiar with the Jewish Scriptures can doubt the statement we have made regarding their prevailing scepticism.

It must have been natural for primeval men to look upon the death and decay of the body as the end of all life, as they could only judge from *appearances*. So far as they could *see*, there was nothing of man but his material form, and when that decomposed there was nothing left but its original elements. But as intelligence increased and reason assumed its rightful throne, it became evident that external appearances are not always sure guides to truth. A grain of corn does not appear to contain the future harvest, nor is there any semblance of the majestic oak in the tiny acorn. The beautiful butterfly is not visible in the worm, nor the worm in the egg. Millions of appearances are found by observation and experience and the demonstrations of science to give no hint to inward truth, but seem opposed to it.

In modern times the word *agnostic* has come into common use, though Noah Webster never heard of it. It conveys the idea of *know-noth-*

ing. It is the plea of *ignorance*. It is not an argument to say, "I do not know." It is the diffident admission of suspense. It is a state of mind with which no fault can be found if the man is sincere. One can have more respect for honest doubt than for blind faith. But it is not rational or modest to assume that what is unknown to us must be false, or what one does not know himself cannot be known to others. We cannot wisely accept the narrow horizon of our feeble minds as the boundary-line of the universe. "There are more things in heaven and earth than are dreamed of in our philosophy." We now have perfect knowledge of many things of which we were once ignorant. The embryo man in the gestative period has no knowledge of the wonderful career that awaits him, and the child is an agnostic regarding many facts well known in manhood. The telegraph and telephone were unknown within the memory of men not yet hoary with age. The learned professors in our medical colleges were agnostics as to successful anæsthetics until yesterday.

We have great respect for agnostics—if they are really willing to learn. A hesitating, inquiring mind is not evidence of a vicious disposition or of total depravity. When Robert G. Ingersoll stood at the grave of his brother and ex-

pressed his agnosticism, he at the same time gave vent to a feeling that was creditable to both intellect and heart. Let us read his words:

“Life is a narrow vale between the cold and barren peaks of two eternities: we strive in vain to look beyond the heights; we cry aloud, and the only answer is the echo of our wailing cry; from the voiceless lips of the unreplying dead there comes no word. But in the night of death *hope sees a star and listening love can hear the rustle of a wing*. He who sleeps here, when dying, mistaking the approach of death for returning health, whispered with his latest breath, ‘*I am better now.*’ Let us believe, in spite of doubts and dogmas and tears and fears, that these dear words are true of all the countless dead.”

Much of the scepticism of the past has arisen from the assumptions and illogical conclusions of a speculative philosophy now happily exploded. To many the doctrine of a future life has been unattractive because of the severe asceticism with which it has often been associated. Others have been quite willing to forego a future life because of their miseries in this, and others have steadfastly refused to believe in the future life because of the hellish pictures that have been drawn of the doom of the majority of our race. Multitudes have rejected the immortality of the soul to get clear of the doctrine of eternal torture taught by all the great theologies; and many sagacious persons have denied

the doctrine of a future personal conscious existence because they have fully realized that it is the principal stock in trade of selfish priests and preachers, who appeal to the fears of their ignorant dupes, and offer their mediatorial services to enable them to escape just punishment. Of all the diabolical devices of priestcraft, none can compare with the purgatorial fiction which extends its power over the destinies of men even after they have passed from earth.

But aside from these incidental matters, the question still remains unanswered: "If a man die, shall he live again?" There is a handful of mystical, well-meaning men who have adopted the fanciful, Frenchy conception of Auguste Comte. They call themselves *Positivists*, and claim to have discovered a *scientific* religion, though had certain well-established principles of science been known when Comte wrote, the world would never have heard of his vagaries. With them the future life of man is subjective, not objective. A great and good man lives after death, not in reality, but in the partial thoughts of grateful friends. They say in their catechism the dead have "a subjective immortality in the brains of the living." It is, moreover, an exclusive, select arrangement. Only those are immortal who are made so by the suffrage of survivors. But then they become

God, a "Supreme Being"—*Le Grand Être*, "the fictitious product of a poetic personification"! Great Humanity—whose very existence is a pretence, a simulation, a shadow, a nothing—is God! How grand and noble men can satisfy themselves with this illusive bubble is one of the things that no man can explain. It makes God a sort of *quasi*-corporation, and the immortality of man a *memory*, which of course may be lost, or which may change if further light should lead to a different estimate of the dead man.

No wonder that Professor Huxley said of Positivism, "*It is as thoroughly antagonistic to the very essence of science as anything in ultramontane Catholicism.*" In contrasting Comte with Hume the same scientist speaks of the former as "a French writer of fifty years later date, in *whose dreary and verbose pages* we miss alike the *vigor of thought* and the *clearness of style*" of Hume. John W. Chadwick well said of Positivism, "Is it not, after all, a *sort of make-believe religion?* Its God, its immortality, its prayer, are substitutes for the God, the immortality and prayer of *bona-fide* religion," etc.

But little better, if any, than these filmy French fancies is the theory of succession—that all immortality consists in living in one's children or descendants, that "men are the mortal cells of immortal humanity." It would be a poor com-

fort to think, in view of death, that though personal annihilation awaits us, others will live in our stead, who in turn must themselves be blotted out of existence. Real satisfaction can never be found in any flimsy substitute for a real future life. This age is too practical, too realistic, to be put off with semblances and shams. Another modern theory is, that the wicked will be annihilated, but that through Christ believers shall attain eternal life. This scheme gets rid of the horrid dogma of the eternal torture of the non-elect, and is capable of a very plausible presentation. Dobney and Ham of England, and Hudson of Massachusetts, and Professor Ives of Yale College, have written ably in support of this hypothesis, and the late Chancellor Halstead of New Jersey published a book maintaining it on Scripture grounds. Those who accept the verbal inspiration and authority of the Old and New Testaments would find it difficult to answer these gentlemen and many others who have advocated this view. On rational and philosophical grounds but little can be said in its support. Science teaches that there is no creation nor destruction, but only change, and her doctrine of conservation of energy itself furnishes ground for the belief in human immortality. But it cannot be denied that there never was a time when the

denial of the future life of man has had so many and such respectable supporters as at present. The tendency of what is called "scientific thought," in England, France, Germany, and even in these United States, is undoubtedly in this direction. And yet the number of scientific men who dissent from these gloomy conclusions, and profess their faith in the continuity of human life, is equally large and respectable.

The scientific disbelievers in life after death take the ground that what constitutes the mental part of man is the result of physical organization, the brain and nervous system; that self-consciousness, thought and intelligence are functions or products of certain physical organs, and that when these give out and lose their vitality the effects will cease; that as the blood ceases to flow when the heart ceases to beat, and the loss of sight follows the destruction of the eyeball, so all thought must perish when the brain and nerves are paralyzed and worn out. Then, in addition to this physiological hypothesis, a certain school of evolutionists tell us that man has been developed from an inferior animal, and that his moral and intellectual faculties differ from those of other animals in degree only, and not in quality; in short, that man is only a more highly-developed animal, and that he must therefore share the fate of all animals

and cease to live after death. These suggestions are so plausible, and put forth with such assurance and show of learning, that a brief examination of them is proper.

The late lamented and justly-honored Professor John W. Draper, M. D., in his work *Human Physiology* (pp. 283, etc.), says that from his study of "cerebral mechanism" he finds that an automatic mechanism and the agent which moves it are to be determined the one by the other. The agent being known, the effects may be anticipated, and the effects or mechanism being known, the agent may be determined. He says:

"Now, the problem we are dealing with is of this inverse kind. It may be stated: Given the structure of the cerebrum, to determine the nature of the agent that sets it in action. And herein the fact which chiefly guides us is the absolute analogy in construction between the elementary arrangement of the cerebrum and any other nervous arc.

"In it we plainly recognize the centripetal and centrifugal fibres, and their convergence to the sensory ganglia, the *corpus striatum* and *optic thalamus*; we notice the vesicular material at their external periphery as presented in the convolutions of the human brain; and if in other nervous arcs the structure is merely automatic, and can display no phenomena of itself, but requires the influence of an external agent; if the optical apparatus be inert and without value save under the influences of light; if the auditory apparatus yields no results save under the impressions of sound,—since

there is between these structures and the elementary structure of the cerebrum a perfect analogy, we are entitled to come to the same conclusion in this instance as in those, and, asserting the absolute inertness of the cerebral structure itself, to impute the phenomena it displays to an agent as perfectly external to the body and as independent of it as are light and sound; and that agent is the soul. . . . Those who have accused physiology of tending toward Materialism have never duly weighed the accusation they make, and certainly have never understood the arguments it can present."

The claim that human mentality is purely the result of physical causes and organic action is a bold assumption, and nothing more. It would be more rational to say that the action of a material organ is the product and evidence of an agent or cause superior to it. Materialists assume that there is nothing but matter, and generally recognize it in its grosser forms. But those agencies which are most potential are not gross, but invisible and intangible, like heat, light, magnetism, electricity and gravitation. We have as good evidence of the existence of that which, for want of a better word, we call *spirit* as we have of the existence of matter—viz. by palpable manifestations. Every man has an abiding *consciousness* that there is in and behind his physical organs a *something* which is the moving force. His external organs are *inert*. They have no more power of self-moving than the stones upon which he walks or the staff

which he holds in his hand. He is sovereign. His physical organs are his willing subjects and slaves. And the conclusion is so inevitable as to make it axiomatic, that what moves an inert substance must itself be as real and substantial as the thing acted upon. Professor Hæckel, the acknowledged leader in the materialistic school of Germany, affirms that "the life-force which *moves* our bodies is nothing but the complicated *motion* of the material molecules of the brain and other portions of our living organism." A child can be made to see his fallacy of confounding two things which are altogether different and distinct, and of using words interchangeably that have an entirely different meaning—viz. the words *force* and *motion*. He says that motion moves, thus making an effect a cause. There can be no motion without a producing force. The cause is substantial, entitative, a real something, but the effect is phenomenal. Motion is a process—the behavior of an inert body under the contact of an adequate agency. Motion really effects nothing, only as it is itself effected. Back of *motion* there must be a *force*, an original actual cause. And, as before suggested, the *real* and most potential agencies of the universe are the invisible, impalpable and incomprehensible. Is gravitation less real than the

universe which it sustains and propels in orderly motion? Is light less real than the glass through which it passes? Is electricity less real than the magnet and the metal which it puts in motion, even though a plate of glass intervene between the magnet and the metal? Is there no such thing as spirit, because you cannot see it, taste it, handle it and weigh it? Can you put gravitation in your crucibles and ascertain its component parts? And yet men calling themselves scientists decide that man has no soul, is not a spirit, because spirit cannot be weighed in scales or measured by tape-lines and its dimensions described by scale and dividers by the rules of trigonometry. That the mental side of man results from the physical is an assumption as unfounded as that the mental must perish with the material. It is admitted that there is a close connection and a present mutual dependence, but there is good reason for believing that man's nature is *dual*; that he has an interior, invisible body within and permeating the gross external organism; that he has interior organs that can see without the use of his material eyeballs, and that he hears sweet voices and celestial music which do not depend upon the material tympanum. Materialists assume that spirit cannot act without physical organs, and that it has none other. It may be admitted that

physical manifestations can only be made *through* physical organs and be perceived *by* physical senses, but it does not follow that there are no other than physical organs. There may be material organs in man so refined, so attenuated, so subtle, as not to be subject to material tests and observation by his gross material senses. We can even conceive of spirit pure and simple, the very opposite of matter, and we can conceive of something called spirit which nevertheless is material, but so rarefied and ethereal, so unlike the grosser forms of matter cognized by our present dull senses and rough, bungling crucibles, as to be essentially unlike it, having none of its apparent properties.

That there is some such principle or potency in man is demonstrated by indubitable evidence. When these visible organs disintegrate in death there may be, and no doubt are, the equivalents of what these organs were. But even if this cannot be maintained, it does not follow that the human Ego perishes with the physical organism, as it may survive in some other mode inconceivably higher and grander. It may pass into other material bodies, or it may enter into a new body specially prepared for it. This would be no more marvellous than that man should have first started from an *ovum* so infinitesimal that the shell of a bird's egg would

hold a sufficient number of germs to populate our earth. What we hope for man is no more incredible than what has already been realized.

The argument in opposition to the doctrine of the future life growing out of the alleged animal descent of man is even less substantial than the physiological hypothesis. The theory that man is a lineal descendant of a common irrational animal is also an assumption. It is not proved, and cannot be proved. This is substantially admitted by Darwin and his ablest disciples. As long as the search for the "missing link" is unsuccessful, the chain is imaginary. As far back as science can trace man he is a man, and removed from the monkey and the anthropoid ape so far, in almost innumerable respects, as to make him an entirely distinct *species*. Primeval man was ape-like in some respects, but not an ape. He was inferior to what he is now, but the contrast between man as we first find him and man as we now know him is very much less than the contrast between the lowest ancient man and the highest ape, even as he exists after the lapse of millions of years. If man is a development of the ape or some other animal, why have no such developments taken place for unnumbered ages? A truly scientific system of evolution does not necessarily involve the hypothesis of the devel-

opment of man from one or another of the lower animals. But should the animal descent of man be admitted, it does not follow that he will not survive the disintegration of his animal body. If man is a highly-developed animal, a capacity for continuous life may have been developed, and there may have been a time in the progress of evolution when the mortal animal merged into an immortal man. There is a time when the unreasoning child begins to reason—a line between childhood and manhood that cannot be easily defined; so there may be an indefinable point between apehood and manhood. Immortality may not be inherent, or a necessary quality of even the highest type of man, but that some men at least have a *capacity* for continuous existence cannot be doubted. If there is a *Power* or *Force* that made man out of a monkey, that same Force can certainly carry on the process until he becomes an angel or something higher.

And then the scheme of evolution may not be limited to this pebble of a world. Esoteric Buddhism has been shown by Mr. A. P. Sinnett to have a grander and more elaborate theory of evolution than Darwin ever dreamed of, and that centuries before he was born. May not man, after the death of his animal form, enter into a wider and deeper stream of evolution in this or

some other planet, just as naturally as he began mysteriously to float in the present stream—if not with personal consciousness, with something higher and better? There is ample time yet to come. There are innumerable worlds. There are infinite possibilities. The miracle of awaking into conscious existence without any agency of our own has once occurred, and it may be repeated on a grander scale in our second birth. Even Hæckel admits that “all matter is in a certain sense alive,” and approvingly quotes Bruno, that “a spirit exists in all things, and no body is so small but contains a part of the divine substance within itself, by which it is animated.” These admissions favor the possibility of a future conscious existence, to say the least. While science whispers there is no such thing as annihilation, we accept as a necessary corollary that the human Ego will not cease to exist.

But the sceptic not only assumes the animal origin of man, but also assumes the mortality and destruction of all animals. How do we know that animals have no future existence? Agassiz, in his *Contributions to the Natural History of the United States*, advocates the idea that animals as well as men have a future life. Coleridge has beautifully defended the same idea, and the doctrine of eternal monads, maintained by

Leibnitz, favors the immortality of all creatures. Richard Dean (many others have written on the same subject) published a genial essay on *The Future Life of Brutes*. John Wesley favored this doctrine, and so does Joseph Cook of the Boston *Monday Lectureship*. It is capable of being presented in a very attractive aspect, as was done by Goethe, who was a scientist as well as a poet.

But it is easier to defend the doctrine of the future life of man than of beasts. Man anticipates and provides for death; often dies with unrewarded merit or guilt; dies with faculties fitted for a more perfect state of existence; dies with the expectation of another life; rears memorials to departed friends; and even makes death a victory instead of a defeat by his patriotism and philanthropy. These suggestions, formulated by Bretschneider and others, might be indefinitely increased, showing the difference between men and beasts. And it is just as logical to argue the future life of the lower animals from certain resemblances to man as to argue the annihilation of man from his resemblance to beasts. It would be more easy to believe in the future life of the noble horse and faithful dog—nay, in the future life of the lowest animal—than to believe in the utter extinction of the god-like powers of the phil-

osopher, the poet and the philanthropist. The universe is large enough for all, and the resources of Infinity can never be exhausted.

Disbelievers in the future life never weary in reiterating the cases recorded in school-books on intellectual philosophy showing that in certain cases, where the brain has been injured, thought ceased. For an example: A British officer in a naval engagement was struck by a shell when in the act of giving an order, and became unconscious. Years afterward a surgical operation was performed, and the instant the fractured skull was raised from pressing on the brain he finished the order which he was not able to utter when struck by the missile. The argument from this and similar cases is, that mentality is a product of the brain, and dies with it. This is not a necessary conclusion. In this case the power of *communicating* thought by speech was interrupted by the injury to the brain, but *that which thinks* was not destroyed, as shown by the promptness and precision with which the interrupted order was finished. The same power or capacity for thought must have existed during the interval of the patient's physical derangement, and the case rather proves the independent, substantial and entitative character of the mind, which held the order in abeyance, and then communicated it

to the external organs of others as soon as the only physical medium of communication was in proper condition. When the telegraphic operator fails to communicate with his fellow-operator at a distant point, he does not conclude that electricity has been annihilated and that his battery has lost its power, but that the *medium* of communication, the wire, has been broken or deranged. The physical brain is the medium of communicating thoughts to others through their physical organism, but it cannot be shown that the brain ever originated a single thought. All the learned talk about thought being produced by the "molecular motion" of the atoms of the brain is the baseless assumption of Materialism. There must be something back of "protoplasm" and "molecules." Force must exist before it can be "correlated," and "natural selection" destitute of intelligent and discriminating purpose would be nothing but blind chance.

Who can look upon the wondrous form of man, and hear him talk and laugh and reason, and contemplate his wondrous philosophical achievements, and then rationally conclude that all is the result of the fortunate but automatic "motion of the molecules" of his brain? Where there is *motion* there must be a *mover*, and where there is thought there must be back of it that

which has the power, the capacity, to think. When you demand the proof and ask us to tell you what the mind is, how it acts, we answer that we will do so when materialists tell us what *matter* is, and how and why it acts in certain ways. We point them to the admissions of science that there are in Nature all around us many things that are invisible and impalpable, entirely beyond the range of our corporeal senses. It is therefore superficial and unscientific to assume that man has only a material existence, and that there is nothing of him but what our bodily senses cognize. The whole analogy of Nature shows the absurdity of such conclusions. We cast no reflections upon the mental capacity of disbelievers. Hæckel and Huxley are far removed from idiocy, and it is a source of perpetual wonder how such men, and multitudes of others of equal mental capacity, should seem so anxious to prove man mortal. They must be sincere. They could have no motive to deceive and mislead. The spirit of scientific sceptics, and their lives too, are often more Christ-like than the spirit and the lives of those calling themselves Christians. Some men are naturally sceptical about spiritual things, while they are wholly rational, and sometimes credulous, in other matters. Can it be that they are deficient

in what phrenologists call *spirituality*, possessed in such large measure by others? There are occasions, perhaps, when all men have doubts and fears regarding the future life, and their questionings should be respected, and, if possible, answered.

Perhaps there is no class of persons in modern times who so positively affirm their belief in a future life, and yet strangely show so little real faith in what they profess, as the great mass of orthodox Christians. Their want of faith is shown in their well-known dread of death, in their distress and apprehension of mind in sickness and the last hours of closing life, and in their gloomy dress and immoderate mourning in bereavement. These things naturally arise from their horrible tenets regarding the fate of the non-elect, the inevitable doom of the majority, which has thrown a pall of gloom over this bright world and blighted the happiness of many a genial soul in life and in death. And then they have filled many rational minds with doubt and uncertainty by making the future life of man to depend wholly upon a single historical fact—the resurrection of the material body of Jesus of Nazareth, alleged to have occurred nearly nineteen hundred years ago; regarding which all candid investigators must admit the evidence to be very incomplete and

contradictory. An incalculable amount of scepticism has arisen from the orthodox dogma that the future life of man depends upon the doctrine of the literal resurrection of Jesus, and the consequent literal physical resurrection of all human bodies. They say, "No resurrection of the material body, no future life." This is just as foolhardy as their kindred alternative, "If every part of the Bible is not true, none of it is true." The doctrine of the literal resurrection of the physical body is unscientific and impossible. The body of Roger Williams was absorbed by an apple tree, and the fruit of this tree was eaten and became part of other human bodies; and the body of the Rev. Isaac McInness of this city became part of a mulberry tree, the berries of which were eaten by generations of happy children.

But these Christians are also guilty of the absurdity of arguing the resurrection of all human bodies from the alleged resurrection of one whom they claim to have been superhuman—without a human father. If one "conceived of the Holy Ghost and born of the Virgin Mary" *did* have a bodily resurrection, it does not follow that those conceived of human fathers and born of women not virgins are as a consequence to have a similar resurrection, especially when it is affirmed that Jesus raised

himself. And it does not follow that because a body had a resurrection after having been in a stone cave part of three days, all bodies must have a resurrection though decomposed for millions of years and mixed with innumerable other bodies.

Then our orthodox friends have other absurdities relating to this subject that are equally productive of scepticism. They believe that when a man dies, he—that is, the spirit, the real man—goes immediately to a place of happiness which they call heaven, or to a place of torment which they call hell. They believe that men have a conscious existence of happiness or misery while their bodies are decomposing in the grave and their constituent elements are being reabsorbed and worked over in the processes of Nature. Then, after millions of ages it may be, these happy or miserable spirits are to return to the earth, to be reunited to the bodies the elements of which have been mixed and become parts of innumerable other bodies, human and brutal, to be judged according to the deeds done in the body, and then be sent away to places of happiness or misery for ever—presumably to the same heaven or hell in which they have already lived for unnumbered ages. Comment is useless.

We do not refer to this unpleasant aspect of

orthodoxy in any unkind spirit, and the painful task would not be performed but for the abiding conviction that the prevailing scepticism of the day regarding the future life is largely chargeable to the absurd dogmas of all branches of the so-called evangelical churches, including also the Roman Church.

Before closing these discussions it will be shown how necessary it is to have a general revision of church creeds, and how easy it is to substitute a more rational faith without giving up one single principle or article of belief fundamental to true religion and the highest morality. It is to be regretted that our liberal preachers are not more settled and outspoken on the question of the future life. They speak freely of the *hope* of immortality, and often make admissions and suggest doubts that justify a recent description of them as "sutlers that trade with both armies," and as "not believing in hell, and having but faint hopes of heaven." We have too much from liberal pulpits of diffidence and hesitation, too much that is "poetically sentimental and floridly vague." "Delightful sermons" and "scholarly essays" and "æsthetic, ethical culture" are very common expressions, but, while seeking to be as "ecclesiastical as other churches,"

keeping up the appearance of priestly respectability by aping the "regular clergy" and using evangelical terminology, nibbling at the orthodox cheese and seeking orthodox recognition and commendation, it is questionable in many independent minds whether they are not unwittingly playing into the hands of their enemies and doing more to retard robust, healthy thinking than to advance it.

If at this late period of Christian and religious culture we have only ground to *hope* for a future life, it is time that we turn to science for light, and to those for instruction who profess to have received "proof palpable" of immortality.

The ethical bearing of believing or not believing in a future existence is not so great as has been supposed. Many noble men who had no faith in immortality have been consecrated to right-doing and unselfish working for humanity. There are persons who do right for the sake of the right, and whose motto is,

"Is there no second life?
Pitch this one high."

Paul was on a low plane of morality when he said, "If in this life only we have hope in Christ, we are of all men most miserable. . . . If after the manner of men I have fought with beasts at

Ephesus, what advantageth me if the dead rise not? Let us eat and drink, for to-morrow we die." Martin Luther and several of his coadjutors and successors thought that a life of licentiousness was the natural outcome of disbelief in a future existence; and even Dr. Chalmers wrote: "If there be no future life, the moral constitution of man is stripped of its significancy, and the Author of that constitution is stripped of his wisdom and authority and honor." This is a mistaken idea. If life is so soon to terminate, there is reason for making the most and the best of it. Virtue has an essential excellence and a present reward. Selfishness and vice are degrading *now*, and bring sorrow and suffering as a *consequence* both to the wrong-doer and others. And yet it cannot be denied that while belief in the future life imposes no additional moral obligation to duty, yet a firm faith in a future state has a most salutary influence. It ennobles man, increases his self-esteem and self-respect, and "sheds an additional radiance upon the dim lights of life, gives new motives to those which already stimulate us, pours sweet comfort into desponding hearts, hallows precious memories of those dear ones who have gone before, and furnishes an abiding inspiration for every high and manly purpose and endeavor." We rather commiserate than

censure those who have no hope of immortality.

It has not been our object in this chapter to present the proof of a future life, but rather to show that there is no good reason for denying it, and to clear the way for a more direct presentation of the evidence upon which faith in the future is founded.

The following translation of the speech of Cato will make a fitting close of our present meditations :

“ It must be so. Plato, thou reasonest well.
 Else whence this pleasing hope, this fond desire,
 This longing after immortality?
 Or whence this secret dread and inward horror
 Of falling into naught? Why shrinks the soul
 Back on herself, and startles at destruction?
 'Tis the divinity that stirs within us:
 'Tis Heaven itself that points out an hereafter,
 And intimates eternity to man.

Eternity! thou pleasing, dreadful thought!
 Through what variety of untried being,
 Through what new scenes and changes, must we pass!
 The wide, the unbounded, prospect lies before me;
 But shadows, clouds and darkness rest upon it.
 Here will I hold: If there's a Power above us
 (And that there is all Nature cries aloud
 Through all her works), he must delight in virtue;
 And that which he delights in must be happy.
 But when, or where?
 I'm weary of conjectures: this must end them.

Thus am I doubly armed: my death and life—
 My bane and antidote—are both before me.

This, in a moment, brings me to an end ;
But *this* informs me I shall never die.
The soul, secure in her existence, smiles
At the drawn dagger, and defies its point.
The stars shall fade away, the sun himself
Grow dim with age, and Nature sink in years ;
But thou shalt flourish in immortal youth—
Unhurt amidst the war of elements,
The wreck of matter and the crush of worlds.”

VI.

THE FOUNDATION OF FAITH IN A FUTURE LIFE.

THERE never has been a time when faith in the immortality of man was so general, and yet there never was a time when the denial of this doctrine was so bold, as at the present day. The hypothesis of man's descent from inferior animals, and certain physiological and biological theories regarding the dependence of man's mentality upon his physical organism, lie at the foundation of materialistic scepticism. But it has not been *proved* that man is a descendant of a brute, nor that brutes have not a capacity for continued existence, nor that such capacity may not hereafter be developed in brutes, nor that an immortal man could not have been developed from a mortal animal. When we consider the millions of years that have been employed in bringing man to his present high estate, it is rational to assume that a capacity for such immense progress is good ground for faith in still greater progress, so that there shall be no end to the advancement and attainments of human-

ity. If primitive man was not immortal, there may have been a time when he became immortal, just as there is a time when the embryo becomes a conscious, breathing babe and when the undeveloped child begins to exercise the functions of rationality and becomes an accountable being. It is not true that even the extreme Darwinian doctrine is necessarily opposed to the doctrine of a future life for man. On the contrary, its fundamental principles suggest the hypothesis of immortality.

If the "conservation of energy" is a true principle of science, it favors the faith of man in the doctrine of a future life. Greatness and goodness developed in man must be "conserved," and how can it be done if death is a destroyer? The total annihilation of some men at least is a proposition incapable of being thought. The "persistency of force" in the human *personality* must at least be equal to the primary elements which environ that personality. Is it rational to suppose that the sweep of evolution which has brought man from such unfathomable depths will not carry him up to still more illimitable heights? Are these vast achievements of Nature to be so unthriftilly wasted? Do not the products of a past eternity point unmistakably to still greater things in an eternity to come?

And then does not the scientific doctrine of the "indestructibility of matter" favor the doctrine of life after death? It is common to speak of the soul of man as immaterial, but what do we know of the difference between the material and the immaterial? Who has ever succeeded in drawing the dividing-line? Who can ever say *this* is material and *that* immaterial, when the profoundest philosopher acknowledges that he does not even pretend to know what matter is? We might say that the atmosphere in which we live is immaterial, because we cannot subject it to the test of some of our senses; but we find by scientific experiment that it is as material as iron or granite, and that its pressure upon an ordinary man is about fifteen tons. As we leave the surface of the earth it becomes more and more rarefied, until we find a "luminiferous ether," compared to which the air we breathe is as mud or tar.

The time will probably come when acute analytical minds will not attempt any distinction between the material and the spiritual, the natural and the supernatural. That there is a close connection between even gross matter and the intellectual and emotional nature of man is seen in the clouded brow of perplexed intellect, in the witching light of a lover's eye, and in the crimson blush that mantles the maiden's cheek.

The internal man often photographs his spiritual features upon the rough exterior of the physical encasement.

The theory of "natural selection" also favors the doctrine of a future life, and never appears so real and so beautiful as when we realize that as man progresses in everything that is grand and good he voluntarily falls in with this natural law, and of choice not only selects that which is most to be desired, but by self-denial and almost superhuman exertions strives to attain the highest ideal of his heavenly aspirations. The unwearied effort of the most highly-developed men to reach a higher perfection and a more exalted excellence is evidence that Nature is true to herself, and that man will not be blotted out of conscious existence just as he first clearly perceives the essential difference between good and evil. Having tasted the fruit of the tree of life, he is destined to live for ever.

It is certainly a significant fact that the faith of man in, and a desire for, a future life are strongest in his moments of greatest mental and spiritual exaltation. If this is an illusion, it is strange that it should be particularly vivid when he is in his most god-like moods and when he is most in love with the beautiful, the true and the good. Is it possible for Nature to

thus trifle with and deceive and disappoint man when he is most serious and truthful, and when all the elements of his better nature are in the ascendant and predominate over everything that is gross and perishing? There are times when every man is glad to be alive, and so there are times when men specially desire immortal life. When crowned by the delights of his home; when contemplating the wonders and beauties of Nature from mountain-top or seaside, looking up into the blue sky at noonday or into the deep vault of celestial splendor in the calm silence of midnight; when contemplating a great work of art, or when overwhelmed with the harmonious strains of classic music,—man feels more distinctly than he can ever express that he is not a mere insensate clod about to drop into everlasting nothingness.

Too little has been made of human intuitions, of the primitive conscious personality that exists with more or less force in nearly all men. When we point to the fact that men in all ages and in all climes have generally believed in and desired immortality, we are told that men have for ages believed in what was false, that the general prevalence of a belief is no evidence of its truthfulness, that until a comparatively recent period all men believed this earth to be flat and that the sun moved around it once in

twenty-four hours. This is true, but was this belief an intuition, an abiding sentiment, in the same sense in which men have passionately clung to their faith in immortality? Was belief in the Ptolemaic system of astronomy *innate*, or was it not rather want of information upon a subject of which they knew little and cared less?

Then we are told that men generally desire to be rich, and that this and many other natural desires are never gratified. But men would not desire riches if there was no such thing. Men do not desire and hope for the impossible. Carefully analyze human desires, passions and hopes, and see if they do not all relate to the real, to something that corresponds and answers to the desire, passion or hope. The faculties of spirituality, reverence and veneration are as really part of the human personality as acquisitiveness and philoprogenitiveness; and the love of life and of continuous existence is even stronger than the love of money. Has the God of Nature given these faculties to man to mislead and disappoint him?

There is that in man which tells him that he is something more than flesh and blood—that the body is a creature and servant of his will. He says, *I am, I think, I reason, I love and hate. I move my hand at pleasure. I see you.*

Mine eyes are my lenses, but the *seër* is greater than the instrument of sight, the hearer is greater than the organ of hearing. You may put out my external eyes, you may destroy my external ears, and destroy my sense of taste, smell and feeling; and *I* still exist. It is rational to conclude that the existence of a sense proves the existence of that which answers to it, and as man has an innate sense of a Supreme Power, and of his own spirituality and superiority to mere matter, and an intuitive consciousness and longing for the continuity of life, these things must be realities. Dr. James E. Garretson has laid down the premise, and ably maintains it, that "*A thing is to the sense that cognizes it what to that sense it seems to be.*" All the scientific twaddle about ancient fetichism and inherited faiths from early ancestors, and other baseless assumptions, can never shake the innate convictions and immortal hopes of mankind. These are constituents of his very nature, and are therefore ineradicable.

Then every cultivated man realizes as age increases that his attainments and successes in this ephemeral life fall far short of, and are absolutely inadequate and disproportionate to, his inherent powers; and it is irrational to conclude that his very existence is to be blotted out and life itself become utterly extinct just

as he has learned how to live, what life is and what is his "being's end and aim."

A future life and an immortal one must exist to enable man to reach that perfection to which he aspires, and feels himself bound to attain as the only end worthy of his being, and which, during the brief span of mortal life, is never reached even by the most virtuous. Nature cannot be so blind, so stupidly improvident, as to throw away her most precious treasures, gathered by so much labor and suffering, and not permit man to carry forward the great work, in which he has just begun to succeed, to that perfection to which all his aspirations unmistakably converge.

These and similar suggestions might be indefinitely elaborated; we only present them as speculative, but as affording, nevertheless, strong circumstantial evidence of the truthfulness of the doctrine of a future life.

And here it should be premised that the inherent, absolute immortality of all men does not follow even if we are persuaded that some men have a future existence, nor is immortality a necessary corollary of a future life. Man may live after death, and yet not live for ever, and there may be men so low in the scale of being as to drop into nothingness when their mortal

bodies dissolve. The New Testament seems to favor the hypothesis of conditional future life, an immortality to be sought after (Rom. 2 : 7). A sect of Christians of considerable numbers hold this view, and maintain it with great plausibility. It is said of God that he "only hath immortality," by which is understood *inherent* or essential immortality (1 Tim. 6 : 16).

The object of our first essay and of the immediately preceding one was to show that there is nothing irrational or unscientific in the doctrine of a future life—that very many things conspire to justify the hope, the expectation, and even belief, in it. But we do not stop here. There is *proof positive* of the truthfulness of the doctrine, and to this we now give attention.

Materialists and agnostics so confidently assert that no palpable evidence has ever been given of the survival of man after death that many persons accept the declaration without examination. And yet the literature of the world shows that men in all ages and countries have not only believed this doctrine, but that their faith arose from what they regarded as proof palpable of the actual existence of man after death. They did not believe that men appeared after death because they believed in a future life, but, on the contrary, their faith in the future life has always been based upon the conviction

that they have had satisfactory proof of the reappearance of some men who had been removed by death.

With intelligent persons we hazard nothing in affirming that human apparitions after death, and the intercourse and communion of disembodied spirits with their friends who survive them, have been generally accepted as true by all peoples in all times. Whole volumes might be filled with proofs of this allegation from ancient Buddhistic, Egyptian, Grecian, Roman and other writings of antiquity. But as the Hebrew and Christian Scriptures are naturally held in high repute throughout Christendom, we begin with them. One will first readily think of Samuel and the woman of Endor, commonly called a "witch," but not so called in the record (1 Sam. 28). It is not necessary to give details. A dead man appeared after death, and "Saul perceived it was Samuel." This has long been regarded by theologians as proof of man's real existence after death. The learned Methodist commentator Dr. Adam Clarke makes the following points on this case :

"I believe there is a supernatural and spiritual world in which human spirits, both good and bad, live in a state of consciousness. . . . I believe that any of these spirits may . . . have intercourse with this world and become visible to mortals."

Richard Watson, the standard theological authority with Methodists the world over, referring to this same case, says:

“It answers all the objections which were ever raised, or can be raised from the philosophy of the case, against the possibility of the appearance of departed spirits.”

In the New Testament the one great case is the Transfiguration scene recorded in Matt. 17 : 1-4. Moses had been dead about fifteen hundred years and Elias more than nine hundred years, yet they are both said to have appeared and talked with Jesus, Peter, James and John. The alleged appearances of Jesus after his death are also to be considered, and also the apparition of a departed human being to John on the isle of Patmos (Rev. 22 : 9).

These cases are introduced to show that the Christian Church has been perfectly consistent in holding the doctrine of the occasional return to this world of human beings after death, and of intercourse between this world and the invisible world, and the guardian care and ministrations of glorified human beings over and toward those who are still in the flesh. In the Apostles' Creed (so called), recited in thousands of churches every Sunday, it is declared, I believe “*in the communion of saints;*” that is, in the doctrine of intercourse between saints in

heaven and saints on earth. This ancient creed was so understood and expounded in the ecclesiastical homilies of early times, whatever may now be thought of it. No wonder that Melancthon, the scholar of the Reformation, says: "I have myself seen spirits, and I know many trustworthy persons who affirm that they have not only seen them, but carried on conversations with them." Luther's works are full of such things, and even Calvin and Knox believed in them. The celebrated Oberlin became a reluctant but sound convert to the doctrine, and in his *Memoirs* it is declared that "for nine years he had constant interviews with his deceased wife." John Wesley, the founder of the Methodist Church, gave great prominence in his writings and preaching to his belief in the occasional return of departed human spirits. He gives a great many examples from the testimony of others in whom he had confidence, and professes to have seen *three* departed spirits himself. In each instance the apparition was followed by the news of the death of the person at the precise time of the appearance to him. Commenting on one whose death occurred in Jamaica, Mr. Wesley remarks: "So a spirit finds no difficulty in travelling three or four thousand miles in a moment." The peculiar and well-attested supersensuous experiences

in the Wesley family are too well known to need special mention, as they have been fully set forth by the poet Southey and other writers of literary renown. It would be easy to multiply these examples indefinitely from the writings of the most distinguished Christian writers of all denominations from the days of St. Augustine to the present time, to show that it has always been the faith of the Christian Church, not only that men live after death, but that they sometimes return to this earth and in divers ways make themselves sensibly known to their surviving friends.

It may be said that theologians and religionists are generally credulous, inclined to be superstitious and to take things for granted, and we are reminded that some of these men believed in witchcraft, and that even Blackstone and Sir Matthew Hale of England and the civil authorities of Massachusetts had acknowledged their faith in that delusion. We shall not here be drawn aside into the discussion of witchcraft, but shall dismiss that subject with the single remark that the phenomena called witchcraft undoubtedly occurred, and that the only rational explanation that has ever been given of them is based upon the philosophy of the continuity of human life and the occasional interference of disembodied spirits with the affairs of this mun-

dane sphere. This explanation has been ably set forth by Mr. Allen Putnam, a well-known Boston lawyer, in his book on *Salem Witchcraft*.

Fortunately, the investigation of the question whether men ever return after death has not been confined to theologians and pietists. For the last third of a century this subject has excited almost universal attention and discussion, and there is no subject upon which literature is more voluminous. Gentlemen of leisure and varied accomplishments, as well as many of the most profound scientists, have devoted themselves untiringly to an examination of the question whether evidence which can be cognized by our ordinary senses exists to prove beyond a doubt that the human Ego survives the change called death. The experience of one investigator, whose name is seldom heard, is so wonderful that we shall here introduce it. In 1873, Baron Louis Guldenstubbé died in Paris in his fifty-third year. He was of an ancient Swedish family, a man of independent fortune and of varied learning, an excellent Hebrew scholar and a diligent student of occult science. He was personally known to the Rev. William Mountford of Boston and to more than one of our American representatives at foreign courts. He was a devout man, and made it the great

object of his life to get an incontrovertible demonstration of the immortality of the soul. In 1857 he published a book in Paris giving the results of his investigations. In August, 1856, after earnest prayer and only known to himself, he placed pencil and paper in a locked box. He waited twelve days in vain. Then he noticed mysterious words upon the paper, which occurred ten times on that memorable day, August 13, 1856. He soon discovered that his pencil was not used in the writing, and so removed it, and merely placed a blank sheet of paper upon his table, on the pedestal of an old statue or in an urn in some old cathedral. After getting many intelligent written communications from an invisible source, he confided the secret to his friend Count d'Ourches, who soon witnessed the phenomenon of independent writing by an unseen hand, and became convinced of its reality. In October the count himself thus received, when the baron was not present, what purported to be a message from his mother, who had been dead twenty years. On the fourth of that month (1856) the Scripture verse, "O death, where is thy sting? O grave, where is thy victory?" was written in Greek by an invisible power in the presence of the baron, the count and Dr. Georgii. Fac-similes, sixty-seven in number (including this one), are reproduced

in the baron's book, and the names of many gentlemen of noble rank and high scientific attainments are given who at different times witnessed these strange phenomena. The baron says :

“To-day, in moral concerns as well as in the exact sciences, our age demands facts, and here we give them in abundance. More than *five hundred* experiences have been had since the memorable 13th of August, 1856, by the author and his two friends, Count d'Ourches and Gen. Baron de Bréwern. More than *fifty* persons, supplying their own paper, have been enabled to verify the astonishing phenomenon of direct writing by invisible intelligences.”

At one time the baron was in a gallery at Versailles, and the bishop of Orleans passed through on his way to say mass. Shaking hands with the baron, the bishop reproached him with encouraging a delusion antagonistic to the Church, and said that Luther was suffering in purgatory. The baron told the bishop that if he would place a piece of paper over the portrait of Luther he would get evidence that Luther is not in hell. The bishop tore a slip from his note-book and placed it as requested, and, soon taking it down, he found written upon it these words :

“In vita pestis eram papæ,
In morte mors ero.—LUTHER.”

A free translation reads thus: “Living, I was

a pest to the pope; dead, I will be his death." The bishop frequently after this visited the baron in Paris.

We have introduced this particular case because of the high character and social position of the baron and his immediate friends who bear testimony to the truth of his statements, and because no suspicious circumstances exist. There was no professional intermediary in the case; no *sensitive* or psychic, unless the baron was such himself; no money to be made, no honor to be gained from the fashionable world, but, on the other hand, doubt and suspicion were sure to come. Were Baron Guldenstubbé and his numerous honorable and scientific friends, who verify his statements, dishonest, or were they all deluded and deceived? Did writing appear from invisible intelligences professing to be human beings whose bodies were known to be dead? Is human testimony of any value?

Were these the only examples there might be some reason for scepticism and disbelief, but a large number of the most thoroughly scientific men upon the continent of Europe have given similar testimonies. We will take the published account of the well-known Boston lecturer, Rev. Joseph Cook, of certain matters in Germany. He says:

“A professor of Leipsic University buys a book-slate himself, and ties it up, or locks it, or screws it together, first having cleansed it and carefully removed any chemical preparation upon it. He does not let it go out of his hands during the experiment. It is watched by men of trained habits of observation, while writing appears upon its interior surface. An elaborate scientific work (*Transcendental Physics*, by Professor Zöllner) from the foremost university of the world contains plates illustrating writing produced in this manner. . . . Very often the subject-matter of the writing found on the slates is beyond the knowledge of the psychic. Greek has been found written upon slates, and found to be accurate, when the psychic knew nothing of the language. It is thought by Zöllner and his associates to be demonstrably impossible to produce these results by fraud. . . . Zöllner undertakes to face all Germany with experiments like these. He affirms that Weber, Fechner and Scheibner agree with him, and Leipsic University keeps him in his place. . . . Here is the court conjurer who says he can do nothing of the kind.”

Fichte, the renowned son of the renowned associate of Kant, confirms Zöllner, and proclaims “the ratification of the belief in the immortality of the soul by means of the evidence of psychical experience.” He says he could, if authorized, give the names of many learned men in Germany who have been convinced by these phenomena.

It would be easy to fill pages with the names and titles of distinguished men of learning who have been convinced by psychic and psychical phenomena of the existence of an intelligence

independent of the human organism, and which there is good reason to believe survives bodily dissolution.

In sober, conservative England not a few of the nobility, as well as men of science, have been convinced of the immortal nature of man by well-known phenomena. Alfred R. Wallace, F. R. S., the coadjutor, and in some respects the superior, of Charles Darwin, gives detailed accounts of many experiments made by him under the most exhaustive tests, and from evidence thus obtained he is a most earnest believer in the future life of man. The same is true of Dr. William Crookes, F. R. S., who has made many valuable discoveries in science, and is well known to men of learning throughout the world as a most exact and thorough scholar. Then there is Cromwell F. Varley, also F. R. S., the electrician of the Atlantic cable, immortalized for his skill and success as an electrical engineer, after applying mechanical and scientific tests to what professed to be the apparition of a deceased human being was fully convinced that there was no deception possible. He was for many years frank and fearless in professing his faith in the continuance of life after death from phenomena witnessed by himself, though he had commenced his experiments, as did the late learned Professor Hare of this city, for the

express purpose of proving the contrary. Varley recently departed in full faith of a future life, based upon his convictions that he had evidence of its reality by objective phenomena.

In these United States there are scores and hundreds of well-known men—judges upon the bench accustomed to weigh evidence, lawyers of the keenest penetration, physicians of the most accurate scientific knowledge, professors in our colleges, bishops in their sacred vestments, and other men of standing trusted in all the relations of social life and business pursuits—who have been convinced, by what they have seen and heard, that men survive the change called death, and that they sometimes give proof of their continued conscious existence by communicating with friends who mourn their departure. Those who desire details should consult *Transcendental Physics*, by Professor Zöllner; *Psycography*, by Rev. W. Stainton-Moses, M. A., of the University College, London; *The Scientific Basis*, by Epes Sargent, Esq., of Boston; *Startling Facts*, by Dr. N. B. Wolfe of Cincinnati; and other well-known publications.

It is estimated that there are at least twenty millions of people to-day in Christendom who believe, not merely in a speculative way, but on phenomena which they have seen or which are

well corroborated by trustworthy witnesses, that death is a mere transition, and that those who have passed away do sometimes return and make themselves known in divers ways to surviving friends. It is a most singular fact that Christian people, whose canonical sacred Scriptures and patristic writings are full of this doctrine, are the most sceptical as to its phenomenal confirmation in these later times. They are ready to believe on hearsay evidence, perpetuated by anonymous writers who wrote centuries ago in distant lands, while they steadfastly reject, and even ridicule, the most direct evidence by living eye-witnesses of the present day. There is no doubt that much of the marvellous is fraudulent, but it does not follow that there are no genuine phenomena bearing upon this subject. Spencer has somewhere substantially said that the persistency of a faith is generally in proportion to its truthfulness. Everywhere, among all classes of people, in every country upon the globe, the conviction that the dead sometimes return prevails; and this belief, which has prevailed in all ages, is based upon phenomena that cannot be accounted for upon any principles known to modern science. Some things apparently supersensuous can be traced to trickery and sleight-of-hand, and there is such a thing as "unconscious cerebration;"

there are optical illusions, and there are psychological powers of which little is known, such as "mind-reading;" but these will not account for any considerable number of well-known phenomena, as, for instance, where the alleged apparitions are seen by a number of persons at the same moment, where the alleged facts communicated are unknown to all persons present and can only be verified after months of waiting and patient investigation, and where messages are received in foreign and dead languages which only expert linguists can translate; of which there are many cases.

It generally requires more credulity to accept the explanations of these phenomena which are sometimes offered than to believe that they are indeed just what they claim to be; and until science shall give some rational solution that shall cover all the phenomena, it is reasonable to conclude that at least some of them may be genuine.

It does not help the matter if we assume that these strange things are sometimes produced by the will or psychological power of the psychic, were such a hypothesis even justified by the facts. If man hampered by flesh and bones can produce such wonderful results independent of material environments, how much more reasonable is it to conclude that he can more

freely exercise those powers when released from the grossly material body! If man can in life exercise powers outside of and independent of his physical form, why may not the real man be somewhere else while his body is in the coffin or in the grave? Man *is* a spirit, and it is not proper to argue that he *has* a spirit. He is now in a spirit-world: Indeed, there is none other. There are ten thousand incontrovertible facts which conclusively prove that man's conscious, intelligent existence by no means depends upon his present gross bodily organization.

The mechanical, materialistic theory of Huxley and Hæckel has been for ever exploded by the demonstrations of Crookes and Zöllner.

No man is worthy of the name of "scientist" who does not form his conclusions upon demonstrated facts rather than upon *a-priori* assumptions. If human experience and testimony are not utterly worthless, then phenomena observed in thousands of instances and under the most varied circumstances demonstrate the continuity of human life after death, and this nineteenth century will be distinguished in the long annals of time as the special period when the old faith in a future life was fully established on a strictly phenomenal basis. One fact is worth more than a thousand miraculous revelations, and facts bearing upon this subject are as numerous and

as palpable as any other facts within the compass of human knowledge.

It is only about forty years ago (Feb. 21, 1843) that when a bill was before our American Congress appropriating thirty thousand dollars for experimental tests of Morse's electro-magnetic telegraph, Mr. Cave Johnson, a member of Congress from Tennessee, a renowned lawyer and judge, and afterward a member of the Cabinet of President Polk, ridiculed the proposed experiments of the devoted Morse by offering an amendment that one-half of the appropriation should be given to a showman then exhibiting mesmeric experiments in Washington. The amendment was decided by Speaker White to be in order, and *twenty-two* honorable members voted for it; those opposed were not counted. The Hon. Sam Houston, general, governor and ex-president of Texas, and afterward United States Senator, proposed that *Millerism* should also have a share in the appropriation! These wise men of that period have passed away. The name of Morse is immortal. The telegraph encircles our globe and traverses the depths of the oceans, and the current transactions of the world are brought to our breakfast-tables each morning as reliably and quickly as the local news of our own city. A notable thing has also since happened. At least one of the most

distinguished and best-beloved Presidents of these United States became, from phenomenal evidence, a firm and practical believer in the fact of communication between human beings in the invisible world and the denizens of this earth; in which faith, and on the same ground, he was corroborated by Senators from Ohio, Michigan, Massachusetts and other States, and by other members of Congress not a few. It would be safe to predict that in forty years from this time, if not sooner, no man of intelligence will doubt this glorious truth, unless he is so thoroughly materialistic and deficient in spirituality as to be constitutionally incapable of appreciating truths so ethereal and sublime—just as there are men who, because of color-blindness, can see no difference between red and green, and others who, because of their deficiency in the faculty of tune, cannot distinguish the “Marseillaise Hymn” from “Hail, Columbia!” There is a spiritual idiocy as well as moral and mental idiocy.

Death is not the end of man, and multitudes are just as well convinced of the fact from phenomenal evidence as that we have constant communication with those on the other side of the globe by the electric telegraph. Facts are stubborn, and the gods themselves cannot destroy them. There is a future life for man

after death, and those who will honestly seek for the proof are sure to find it.

“There is no death! The stars go down
To rise upon some fairer shore,
And, bright in Heaven’s jewelled crown,
They shine for evermore.

* * * * *

“There is no death! An angel form
Walks o’er the earth with silent tread;
He bears our dear loved ones away,
And then we *call* them *dead*.

* * * * *

“But ever near us, though unseen,
The dear immortal spirits tread,
For all the boundless universe
Is life—*there are no dead!*”

VII.

AFTER DEATH—WHAT? THE ANSWERS OF THEOLOGY AND REASON.

IF the continuity of human life is not broken by the incident of death, the question of what follows the funeral becomes one of most absorbing interest. We see the body cold and inanimate, and because of its tendency to speedy decomposition we are forced to hurry it to the noisome sepulchre. The chair at the table is vacant. The well-known footstep is no longer heard, but, though we may remove from common sight the vestments that would be constant reminders of our bereavement, the eye still sees the long-loved form and the ear still hears the sweet voice of the lamented one. Then what anxious thoughts perturb the aching heart that because of grief almost ceases to beat! Where is he? Does she love me still? Is he happy or miserable? Is he better off? How does she fare? What will become of me at death?

The answers that have been given to these questionings of loving hearts are very numer-

ous, and might be studied with interest and profit; but at present we must confine our thoughts to the teachings of the two great religious parties of Christendom—the Roman Catholics and orthodox Protestants. In many things there is a perfect agreement between these theological teachers. They agree in the belief that at death all souls enter at once upon a condition of happiness or misery, and that after a general resurrection and a final judgment-day soul and body, united, will enter upon an eternal state of bliss ineffable or of suffering indescribable.

It would require volumes to give in detail the various conceptions that have been formed of the localities of heaven and hell. But it is a fact that the views entertained by both Catholics and Protestants have generally been extremely literal and materialistic. Heaven has been considered as a place, a local habitation, a city. Its attractions have generally been described according to the surroundings and prevailing hopes of the aspirants, and consequently their conceptions have been as diversified as the conditions of humanity on earth. Heaven has generally been located *above*, and hell *below*, but since science has shown us that, properly speaking, there is no above or below, and that these localities change places, so that what is above to-day is

below to-night, and that what is above in China is below in America, these attempts to locate the future habitation of man are rather confusing. The fact is, that nothing is positively known of any such *localities* as heaven and hell.

The dominant theology teaches that all men at death pass immediately to a place either of happiness or of misery. Even the sweet singer of Methodism, Charles Wesley, could take his harp and thus portray the immanent fate of man:

“Lo! on a narrow neck of land,
 ’Twi’xt two unbounded seas, I stand
 Secure, insensible;
 A point of time, a moment’s space,
 Removes me to that heavenly place,
 Or shuts me up in hell.”

All church-goers are familiar with the poetic descriptions that are given in pulpit and hymn-book of the blessedness of glorified saints in heaven and of the various sources from which they derive their happiness. There is, however, one aspect of this subject of which little is said in these modern humanitarian times; and that is the monstrous conception that the happiness of the saved will be greatly enhanced by their knowledge of the misery of the lost, though their dearest friends and kindred may be among the number of the latter. This fiendish doctrine was not only exultingly taught by Tertullian

and other early Christian Fathers, but by many distinguished divines since the Lutheran Reformation. Jeremy Taylor, D. D., an Episcopal English theologian of the seventeenth century, wrote :

“We are amazed at the inhumanity of Phalaris, who roasted men in his brazen bull; this was joy in respect of that fire of hell which penetrates the very entrails without consuming them.” . . . “Husbands shall see their wives, parents shall see their children, tormented before their eyes;” . . . “the bodies of the damned shall be crowded together in hell like grapes in a wine-press, which press one another until they burst.” . . . “Every distinct sense and organ shall be assailed with its own appropriate and most exquisite sufferings.”

Theological writings of the last and the early part of this nineteenth century are full of such diabolical utterances. Take the following from the pen of the elder Jonathan Edwards, D. D., who died in Princeton, New Jersey, where he had just been called as the college president :

“The view of the misery of the damned will double the ardor of the love and gratitude of the saints in heaven. The sight of hell-torments will exalt the happiness of the saints for ever. It will not only make them more sensible of the greatness and freeness of the grace of God in their happiness, but it will really make their happiness the greater, as it will make them more sensible of their own happiness; it will give them a more lively relish of it; it will make them prize it the more. When they see others, who were of the same nature and born under the same circumstances, plunged in such misery,

and they so distinguished, oh, it will make them sensible how happy they are! *A sense of the opposite misery in all cases greatly increases the relish of any joy or pleasure!*" [The italics are not his.] . . . "Every time they look upon the damned it will excite in them a lively and admiring sense of the grace of God in making them so to differ."

Nathaniel Emmons, D. D., an eminent orthodox Congregational minister of New England, who died in 1840, and who had been the preceptor of nearly one hundred young preachers, in one of his published sermons says:

"The happiness of the elect in heaven will in part consist in witnessing the torments of the damned in hell; and among these, it may be, their own children, parents, husbands, wives, and friends on earth. One part of the business of the blessed is to celebrate the doctrine of reprobation. While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of these miserable objects, will say, '*Amen! Hallelujah! Praise the Lord!*' "

It would be easy to furnish many pages of such demoniacal sentiments from Christian theologians, but one more must suffice. The Rev. Thomas Boston, in his *Fourfold State*, says:

"The godly wife shall applaud the justice of the Judge in the condemnation of her ungodly husband. The godly husband shall say '*Amen!*' to the damnation of her who lay in his bosom. The godly parent shall say '*Hallelujah!*' at the passing of the sentence of his ungodly child;

and the godly child shall from his heart approve the damnation of his wicked parent who begot him and the mother who bore him."

No wonder that an old Scandinavian king, when about to receive Christian baptism, as he put one foot into the water turned to the officiating priest and asked him whether he would meet his ancestors in heaven. When informed that they were all suffering the torments of hell, he drew his foot back and refused to receive the rite, choosing the company of his noble ancestors in perdition rather than the company of such priests in heaven.

In order to appreciate these horrible dogmas, it is necessary to bear in mind just what is meant by the "torments of hell." The prevailing theology of Christendom in early times taught the doctrine of a literal hell of material fire. Tertullian said, "The damned burn eternally without consuming, as the volcanoes, which are vents from the stored subterranean fire of hell, burn for ever without wasting." Augustine, the early propagator of Calvinism, argues with all his ingenuity to show how the bodies of the damned may withstand the undying flames of fire without being consumed. For centuries past this doctrine was taught in most literal and revolting terms. Dr. Jonathan Edwards, before quoted, says:

“The world will probably be converted into a great lake or liquid globe of fire—a vast ocean of fire, in which the wicked shall be overwhelmed, which will always be in tempest in which they shall be tossed to and fro, having no rest day or night, vast waves or billows of fire continually rolling over their heads, of which they shall ever be full of a quick sense within and without; their heads, their eyes, their tongues, their hands, their feet, their loins, and their vitals shall for ever be full of a glowing, melting fire fierce enough to melt the very rocks and elements.”

Some theologians have said that in hell “the bodies of the damned shall be ’nealed, as we speak of glass, so as to endure the fire without being annihilated thereby,” and that, “made of the nature of salamanders, they shall be immortal, kept to feel immortal fire.” John Wesley taught this doctrine of literal hell-fire, and suggested that God might make the human body incombustible like *asbestos*, that it might not ever be consumed.

The following quotation is from the most popular living preacher of the world, the Baptist Rev. Charles Spurgeon of London, taken from his famous sermon on the *Resurrection of the Dead*:

“When thou diest thy soul will be tormented alone; that will be a hell for it; but at the day of judgment thy body will join thy soul, and then thou shalt have twin hells, thy soul sweating drops of blood and thy body suffused with agony. *In fire exactly like that which we have on earth* [the italics are not his] thy body will lie, asbestos-

like, for ever unconsumed, all thy veins roads for the feet of pain to travel on, every nerve a string on which the devil shall for ever play his diabolical tune of *Hell's Unutterable Lament.*"

This "elegant extract" from a living theologian of repute is a sufficient answer to the frequent assertion that these horrible doctrines have been abandoned in our day. But who can name the creed or confession of faith that has been changed on this subject? Who can point out a "Publication Board" or a "Book Concern" of any of the so-called evangelical churches which has excluded from its shelves the numerous publications in which these monstrous dogmas are taught? The average church-goer and the average Sunday-school child are left at least to infer that unconverted persons are exposed to eternal, material fiery tortures in a lake of brimstone. Religious books, and even books for children, are full of these sickening barbarities, which the common people always take in the most literal sense.

Take the following from a Roman Catholic "book for children," written by the Rev. J. Furniss. Describing the punishment of children in hell, he says:

"The fourth dungeon is the boiling kettle. Listen! There is a sound like that of a kettle boiling. Is it really a kettle which is boiling? No. Then what is it? Hear what it is: the blood is boiling in the scalded veins of

that boy; the brain is boiling and bubbling in his head; the marrow is boiling in his bones. The fifth dungeon is the 'red-hot-oven,' in which *is a little child*. Hear how it screams to come out! See how it turns and twists itself about in the fire and beats its head against the roof of the oven! It stamps its little feet upon the floor of the oven. *To this child God was very good*. Very likely God saw that this child would get more and more wicked and would never repent, and so it would have to be punished *much more* in hell; so *God in his mercy* called it out of this world in its early childhood."

Be not too much incensed at this Catholic teaching when you know that Protestants have taught things equally horrible and disgusting. Take the following from Edwards:

"Reprobate infants are vipers of vengeance, which Jehovah will hold over hell in the tongs of his wrath until they turn and spit venom in his face." . . . "God holds sinners," he says, "in his hands over the mouth of hell as so many spiders over the fire, and he is dreadfully provoked; and he not only hates them, but holds them in utmost contempt, and will trample them beneath his feet with inexpressible fierceness; he will crush their blood out, and will make it fly so that it will sprinkle his garments and stain all his raiment."

It can easily be shown that the consignment of innumerable millions of infant children to such hell-torments is a necessary conclusion from the theological dogmas of the Westminster Confession and of the confessions held by all the Calvinistic and so-called "Reformed" churches, and is so admitted by many of the ablest divines

of the times. Theologians, Romish and Protestant, have given loose rein to the imagination, and have exhausted tropes and figures to the extreme power of language to suggest. No wonder that in many instances whole congregations have become frantic with fear, and have given vent to their agonized feelings in screams and shrieks of despair. Of the immoral effects of such doctrines there can be no doubt.

This subject becomes more startling as we realize the fact that, according to the teachings of theologians—not of the Dark Ages, but in the present age of light and love—a hell of eternal torments is the certain doom of a majority of our human family. *The Doom of the Majority* is the title of a little book recently prepared by the Rev. Samuel J. Barrows, in which it is proved by actual quotations from utterances of many leading ministers of the chief orthodox denominations that in their opinion a majority of our race are surely doomed to eternal damnation.

An orthodox theologian in a sermon on foreign missions recently submitted the estimate that twenty million of heathens annually, for the eighteen centuries of Christianity, have been pouring into hell. “As the masses of water have for many thousands of years been pouring over the walls of Niagara into the deep gulf, so have men, women, and children been rushing over the

border of this life to be received by the awful gulf." These are his precise words, and, according to his figures, not less than thirty-seven billion six hundred and sixty million of immortal souls have been plunged into the lake of fire and brimstone within the last eighteen hundred and eighty-three years, and in this year of grace 1884 not less than twenty million more will be added as incombustible fuel to the endless flame. And this from the heathen world alone!

It is only fair to state that there are among ministers, especially in the Congregational churches of New England, a few who are disposed to dissent from the long-dominant dogmas upon this subject, and who take a more rational view of future punishment, and who do not conceal their hopes that the mercy of the heavenly Father toward erring mortals is not limited to the present brief life. The same is true of the modern drift of thought in the Church of England.

This savors somewhat of the Romish purgatorial idea, but is a very different thing from the cunning dogma formulated by Pope Gregory in the sixth century. The Romish purgatory, as described by Bede (called the Venerable) in the eighth century, is literal, gross, and horrible, and the designing hierarchy saw in it an engine of power easily utilized. The place is awful,

said they. Your deceased friends are suffering there now, but the Church—that is, the *priests*—can help them out. The redemptive price paid by Christ was far in excess of the debt of sin. There is a surplus of merit in his vicarious sufferings, and this balance is at the disposal of the priesthood. Besides this, many saints have performed works of supererogation, and their surplus of credit belongs to the Church. Then the sacrifice of the mass, continually offered by priests, creates a still further reserved balance upon which the Church can draw at pleasure and pass to the credit of the unfortunate sufferer in purgatory whom she may choose to thus favor. This gave the priesthood a power almost omnipotent—the keys of heaven and hell. To this day this shameless fraud is practised upon multitudes of ignorant dupes, many of whom deny themselves every comfort and beggar their families to raise money for masses to get their departed friends out of an imaginary purgatory.

And here the secret might just as well be let out, that all the doctrines of suffering torment in hell and purgatory after death are of *priestly* origin. Priests of all grades will defend themselves by pointing to the teachings of the Church and to the authority of Holy Scripture, ignoring the demonstrable fact that these monstrous doctrines are older than Christianity, older than the New

Testament, and older than the Hebrew people; and if they are to be accredited as supernatural and divine revelations, they were certainly not first revealed to Jews and Christians. It is no part of our present plan to set forth what the Bible of to-day teaches regarding future punishment, or to settle theological disputes between Partialists and Universalists. To the common reader there appear to be many passages which support opposite theories. The point to be emphasized is the fact that *the common dogma of hell-torments is of pagan origin*. Some fearful pictures, as drawn by Christian theologians, have already been given of the horrors of hell, and these might be increased indefinitely, but nothing can exceed in frightfulness and nauseating disgust those given in Hindu and Persian sacred books. The Rev. W. R. Alger thus speaks of them:

“Some are hung up by their tongues or by their eyes, and slowly devoured by fiery vermin; some scourged with whips of serpents, whose poisonous fangs lacerate their flesh at every blow; some are forced to swallow bowls of gore, hair, and corruption, freshly filled as fast as drained; some packed immovably in red-hot iron chests and laid in raging furnaces for unutterable millions of ages. One who is familiar with the Buddhist hells will think that the pencils of Dante and Pollok, Jeremy Taylor and Jonathan Edwards, were dipped in water when writing upon this subject. There is just as much ground for believing the accounts of the former to be true as there

is for crediting those of the latter ; the two are fundamentally the same, and the pagan had earlier possession of the field."

The same author well says :

"The popular hells have ever been built on hierarchic selfishness, dogmatic pride, and personal cruelty, and have been walled around with arbitrary and traditional rituals. The Parsee priest describes a woman in hell beaten with stone clubs by two demons twelve miles in size, and compelled to continue eating a basin of putridity, because once some of her hair, as she combed it, fell into the sacred fire." . . . "The Brahmanic priest tells of a man who, for neglecting to meditate upon the mystic syllable *Om* before praying, was thrown down into hell on an iron floor and cleaved with an axe, then stirred in a caldron of molten lead till covered all over with the sweated foam of torture like a grain of rice in an oven, then fastened, with head downward, to a chariot of fire and urged onward with a red-hot goad."

Quotations from ancient Hindu and other Oriental writings might be made to fill volumes, all going to show the origin of the theological hell in the fertile imaginations of pagan priests. It is sufficient answer to some dogmas to simply state them. Such are the dogmas of theology regarding hell-torments. They cannot be reconciled with any proper conceptions of the Divine character. No wonder that the late beloved Rev. Albert Barnes of this city was so distressed in thinking upon them.

"In the distress and anguish of my own spirit, I confess," says Mr. Barnes, "I see no light whatever. I see

not one ray of light to disclose to me why sin came into the world, and why the earth is strewn with the dead and dying, and why men must suffer to all eternity. When I feel that God only can save them, *and yet he does not do it*, I am struck dumb; all is darkness to my soul, and I cannot disguise it."

A celebrated French preacher (Saurin) had similar feelings. He said:

"I sink under the weight of this subject, and I find in the thought a mortal poison which diffuseth itself into every period of my life, rendering society tiresome, nourishment insipid, pleasure disgustful, and life itself a cruel bitter."

The Rev. Dr. D. D. Whedon, a well-known Methodist writer, in his article on "Arminianism" in *Johnson's Cyclopædia*, forcibly indicates his abhorrence of such unholy conceptions of the Divine character by saying, "If a man is to be damned for fulfilling God's decrees, ought not that imaginary God to be, *a fortiori*, damned for making such a decree?" This startling remark is just as applicable to the doctrine of eternal torments for the majority of our race as to the dogma of predestination. The quaint Scotchman who wrote for his own tombstone the following epitaph seems to have had the idea that God would not treat him worse than he would treat God if their places were changed:

"Here lie I, Martin Elginbrod.

Have mercy on me, as I on thee

If I were God and ye were Martin Elginbrod!"

God cannot have less justice and kindness than man, cannot be a tyrant and a monster, cannot do that toward unnumbered multitudes which if done toward one subject by an earthly monarch, even to a limited degree, would cause him to be universally execrated and the whole civilized world to demand the release of the unhappy victim. Fortunately, men *cannot* believe such monstrous dogmas, and plainly show that they *do* not. Who would not be eternally frantic with agony at the thought that a brother-man, and especially that some dear friend, is now writhing and agonizing, and must for ever writhe and agonize, in torments which, if not literal and material, can only be adequately described by the burning of brimstone? Who could under such circumstances enjoy the comforts of home and the pleasant social surroundings of life, or who could become parents and expose their offspring to the horrible, and even probable, sufferings of hell-torments, preparing fuel for the fires of an eternal furnace?

While it is irrational and impossible to accept these horrible dogmas of priestcraft as to the eternal torments of the wicked, it is equally unreasonable and impracticable to believe that at death all men enter upon a state of perfect happiness, without regard to their past lives or their moral characters.

The doctrine of rewards and punishments after death is clearly suggested by the principles of natural religion which have been recognized by all men, pagan and Christian. That virtue brings its own reward and vice its own punishment is a fact in the experience of men in this life. It must be so in the life to come, as the *order of the universe* cannot be changed by time or place. No valid objection can be made to the principle of future punishment. But its nature and object must be taken into the account. True punishment is never arbitrary nor vindictive. It is remedial, reformatory, disciplinary, and has respect to the constitution of moral government and the best interests and welfare of its subjects. Suffering is a *consequence* of sin, not a judicial penalty, and happiness is not a favor conferred by grace, but a legitimate *product* of right being rather than of right doing. Men are rewarded or punished, both in this life and the life to come, not so much for what they have done or not done as for what they *are*. Suffering is intended to put an end to that which causes suffering, and is for the good of the sufferer. In this world and in all possible worlds sin must be a source of suffering, and goodness a fountain of happiness. The degree of happiness or misery of man after death must be in proportion to the degree of his perfection

or imperfection, and suffering must last so long as sin lasts, even if it be eternal; but it must cease when sin ceases, though the evil fruits may not immediately cease.

Heaven is wherever there are pure and consequently happy souls, and hell, wherever there are sinful and therefore suffering spirits. The degree of happiness or misery in this and all other possible spheres must always be proportionate to the moral status and progress of the individual. It is reasonable to suppose that man is morally after death just what he is at death—that the mere change of the form and circumstances of his existence can make no change in moral character. It is equally rational to conclude that whenever and wherever the wicked turn from their wickedness and do that which is right, it shall be well with them.

Some persons think that it will be easier for wicked men to reform after death than before, but the opinion of Swedenborg was just the opposite, and his reasons are weighty and worthy of consideration. It is best and safest to be right and to do right *now*, and then we need have no anxiety for the future. It is *character*, not *creed*, that makes heaven and hell—not what we *believe*, but what we *are*. It is not the particular emotion or exercise of mind or heart that we may experience at some particular time, but it is the *charac-*

ter we have evolved and established, that will constitute "meetness for the inheritance of the saints in light."

The same penal code must prevail in the next life that prevails here, and it may be thus summarized: (1) Suffering is a consequence of imperfection and wrong-doing. (2) Imperfection and wrong-doing will meet their appropriate punishment in the future life as in this world. (3) The effect will only continue so long as the cause exists. (4) Men will for ever make their own heaven or hell, and there is good reason for believing that the sufferings of many persons after death will be, beyond all conception, awful in the extreme. (5) But the "immortal hope" justifies the conclusion that all men will, sooner or later, be established in holiness and happiness.

In response to the question, *After death—what?* the proper answer is interrogative: *In life—what?* Death is transition, not transmutation. It is emigration, not Pythagorean transmigration. Change of place does not make change of character. It is therefore reasonable to conclude that a man after death is just what he was before death. Every man will gravitate to his own place. The law of elective affinity, that now causes "birds of a feather to flock together," must be as effectual in another world as in this. There will be as many grades of moral charac-

ter after death as before death, and therefore as many heavens and hells. Swedenborg was right, no doubt, in describing the spirit-world as a counterpart of this. There may be "Five Points" and "Baxter" streets and "St. Mary's" streets and "degraded districts" over the dark river as really as they exist here. Misers and drunkards and libertines will still be misers, drunkards, and libertines, and will naturally gravitate to congenial associations. Those who love the beautiful, the pure, the true, the right, the unselfish, the humane, the philanthropic, will have the same tastes and desires after death as before death, and will not only naturally float to kindred spirits, but these heavenly principles must find exercise and expression in cheerful efforts to uplift and make pure and holy and happy those who are so unfortunate as to have failed to become so before death.

And this leads us to the rational, ideal heaven. It is not a place of thrones and harps and psalm-singers reposing in that eternal idleness which John Hay aptly described as "loafing around the throne," but a state of undying activities, of ceaseless efforts to know more, to be more, and to do more for humanity.

After mature reflection the conclusion must be reached that the greatest happiness of which man is capable arises from three sources: (1) The per-

ception of new truth; (2) Its impartation to others; (3) Doing good to others. A more rational conception of future blessedness than this is impossible.

In the higher life we shall doubtless continue the search for knowledge and eternally progress in wisdom, truth, and holiness. While there are beings in the universe who know less, and are less, and have less than themselves, men shall find their greatest happiness in unwearied efforts to elevate and bless them. Dr. Griffen in a missionary sermon once said: "If all the human beings on earth were converted to Christianity except one man, and he dwelt in some far-off island of the sea, it would be worth while to form the whole converted race into a missionary society to convert that last man." This is the true spirit of consecrated humanity, the heavenly employment of the higher spheres; for while eternity lasts there will be work to do for this world, and perchance for other worlds. No archangel in the most exalted heavens can sink into peaceful repose while there is suffering to be assuaged in any portion of God's universe. No saint in heaven can enjoy unalloyed bliss while there is one human soul in earth or hell to be uplifted and made holy and happy. If "enthusiasm for humanity" is not the essence of religion on earth, there is no religion worth having; and

if religion after death and in all possible worlds is not the same, then is truth a mockery and life itself a delusive dream.

If these views are correct, it is the highest wisdom to cherish and cultivate on earth and during life the tastes, the desires, the affections, the principles which in themselves constitute the highest bliss of saints and angels in all possible worlds. And as to hell after death, we have nothing to fear but the hell we may carry with us—the hell of unholy lust, the hell of unsanctified passion, the hell of selfishness, the hell of wrong living and wrong doing.

And this is what makes death so serious. It is the transition from one form of life to another in which we shall take with us all that we really are and have. The river of death has no cleansing or life-giving quality, and our moral status at the close of earth-life will settle the condition upon which we commence the continued life after death—not that what we may think or say or believe on the death-bed or in the last moments will or can determine our future happiness or misery, as some vainly suppose, but that the *character* formed before death will make the heaven or hell with which we commence spirit-life after bodily dissolution.

It would be easy to indulge in fanciful figures of the future life of man, both in the heavens and

the hells. Swedenborg and many of his disciples have written freely upon these subjects, and a recent French publication, written by a noted man under the *nom-de-plume* of Allan Kardec, entitled *Heaven and Hell*, might be studied to advantage. There are many published descriptions of the spirit-world, professedly given by those who have been permitted to return and hold communion with surviving friends, of the genuineness of which all must judge for themselves. It is safest to be governed by general principles, of which no doubt can be entertained, in forming opinions of the life to come, such as we have briefly summarized. "Now we see through a glass darkly;" there the veil of gross flesh will be removed, and we shall no doubt see and be seen in the true light. It is the part of wisdom to make our lives here what we would have them to be hereafter, and calmly wait the issue. We found loving arms ready to receive us when we entered this world, and the bountiful Father will not neglect to provide for us in the new stage upon which we shall soon enter.

The order of the universe is eternal, and our only anxiety should be to find ourselves in harmony with its relentless principles of *law*.

VIII.

SCIENTIFIC EVOLUTION AND THEOLOGIC REVOLUTION.

IT is with singular propriety that the present is described as the *materialistic* age. The tendency of modern scientific thought, so called, is to attempt to account for everything in the universe on natural principles, while theology claims supernatural infallibility.

And right here it is proper to define what we mean by *science*. The primary meaning is *knowledge*—the comprehension and understanding of truth, facts established beyond controversy, demonstrated propositions. If we use the word in this sense, it will be found that much which has been called science should be known by a very different name. The fact is, that many so-called scientists are the most credulous, illogical, and irrational of men. They deal largely in postulations and assumptions. They write ponderous folios in support of hypotheses depending upon assumed premises. They often reach conclusions which do not logically follow admitted principles.

The number of things really *known* is astoundingly small. Even La Place is reported to have said, in his last hours, "What we do not know is enormous."

Flights of imagination are not peculiar to poets, nor false conclusions and unverified statements characteristic of theologians only. As many falsehoods have been published in the name of science as in the name of theology. Our own great inventor Edison thus discourses on the unreliability of professional scientists:

"Their text-books are mostly misleading. I get mad with myself when I think I have believed what was so learnedly set out in them. There are more frauds in science than anywhere else." . . . "Take a whole pile of them that I can name, and you will find uncertainty, if not *imposition*, in half of what they state as scientific truth. They have time and again set down experiments as done by them . . . *that they never did*, and upon which they have founded so-called scientific truths. I have been thrown off my track often by them, and for months at a time."

Moreover, scientists do not agree among themselves, and have as many conflicting creeds as the churches, and call each other by names equally contemptuous. Professor Tyndall has pronounced Dr. Bastian an ignoramus, and some think that he proved it; and President McCosh has, by implication at least, called Tyndall a "tyro in philosophy" for his mistake in placing

Empedocles after Democritus instead of before him. Prof. Tyndall has admitted that "the desire to establish or avoid a certain result can so warp the mind as to destroy its power of estimating facts." The difficulty of overcoming preconceived ideas is a matter of common experience. It is almost impossible to reason men out of what is not founded in reason.

It is well known to historians that there has always been a conflict between science and science so called, and that the science of one period has in many things been proved to be no science in a succeeding period. This should teach its votaries a lesson of diffidence, to say the least. But there is a true science, because there are facts; and a fact can be shown to be in harmonious relation with every other fact in the universe, but an assumption will always need many other assumptions to keep it company.

A great deal of controversy arises from the improper use of terms. Professor Draper's great book, *History of the Conflict between Religion and Science*, has a misnomer in its very title. There is no conflict between religion and science, and the learned author himself shows that the real "conflict" has ever been between the dogmatism of ecclesiastics and the truths of science.

The word *religion*, too, has been so abused that one is tempted to drop it altogether. It

has been made the synonym of everything detestable. And yet religion is a fact, and a scientific fact too.

Even Professor Tyndall says:

“The facts of religious feeling are to me as certain as the facts of physics.” . . . “The world will have religion of some kind.” . . . “You who have escaped from these religions into the high and dry light of intellect may deride them, but in doing so you deride accidents of form merely, and fail to touch the immovable basis of the religious sentiment in the nature of man. To yield this sentiment reasonable satisfaction is the problem of problems at this hour.”

Renan also, who is often vilified as an infidel, writes thus:

“All the symbols which serve to give shape to the religious sentiment are imperfect, and their fate is to be one after another rejected. But nothing is more remote from the truth than the dream of those who seek to imagine a perfected humanity without religion.” . . . “Devotion is as natural as egoism to a true-born man. The organization of devotion *is* religion. Let no one hope, therefore, to dispense with religion or religious associations. Each progression of modern society will render this want more imperious.”

John Stuart Mill, Herbert Spencer, and other leaders of scientific thought are equally explicit on this subject, and are no more deserving of being called infidels than the dean of Westminster or the archbishop of Canterbury.

The word religion often, but very improperly, conveys the idea of *bondage*, because some have

derived the word from *religare*, "to bind back or behind," "to bind fast," forgetting that it sometimes means, according to high classical authority, "to unbind." One of the most accomplished classical scholars of the day, Francis Ellingwood Abbot, has conclusively shown in his tract, *A Study of Religion*, that the word "religion" is really derived from *relegere* or *religere*, signifying "to go through or over again in reading, in speech, or in thought"—that is, to review carefully and faithfully, to ponder or reflect with conscientious fidelity. That this is the real, root origin of the word is proved by quotations from Cicero and others who thus used the word centuries before it was used in a different sense by the Christian Fathers. Religion in its true meaning is the great fact of *duty*, of *moral sense*, of *conscience*, of *right*, and of *obligation* to seek conformity to the highest ideal formed from the most careful, honest, and devout contemplation. In principle it is inseparable from the idea of *worshipfulness*, and in its outward manifestations it is a life of pure morality and practical good-will toward mankind. "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James I : 27). *All true religion consists in an effort, serious, conscientious, and devout, to realize ideal excellence,*

and to transform it into actual character and practical life.

Between real science and true religion there is no conflict. But if religion is the special property of an ecclesiastical corporation consisting of a professional hierarchy, whose prerogative it is to formulate dogmas and to define a routine of ordinances which must be believed and observed without question on pain of eternal damnation, and if to be truly religious it is necessary to accept as true the fundamental dogmas of the dominant theology, Catholic or Protestant, then there is a scientific antagonism which can never cease, an irrepressible conflict which must become stronger and more determined and pronounced as knowledge increases and civilization rises to a higher state. If religion is *creed* instead of *character*, believing or professing to believe instead of right doing and noble living—if it is to pronounce the shibboleth of the sects and to go through the routine of Sunday rituals—if the Church is a sort of patent-right association having a mystic secret for saving souls by supernatural processes,—then a most determined war will be waged, not only on the part of scientific men, but by the great masses of thinking people.

There is no use in attempting to conceal the fact that the Church as represented by the Romish hierarchy and the dominant Protestant sects

is a failure. Not that it has not much in it that is good. Not that it has not done great good, or that it does not now do much good, but that, after making many concessions and giving much credit, it is still a comparative failure. It has failed to formulate a system of doctrines that intelligent men can rationally accept. It has failed to bring the masses of the people into its sacred edifices. It has failed to establish a public morality superior to the ancient eclecticism. Those who are members of the Church cannot be distinguished from those who are not by their greater fidelity in public trusts, higher integrity in commercial pursuits, or greater honor and purity in the various relations of life. Indeed, it is becoming a serious question in many minds whether the fundamental doctrines taught by both Catholics and Protestants (for they are substantially the same) are not, in some aspects, naturally and philosophically demoralizing, and legitimately tend to produce the sorrowful state of things so much to be deplored throughout Christendom.

Matthew Arnold has tersely said that "we cannot get along without a religion, and it is equally certain that we cannot get along with the religion we have." There is something rotten in the ecclesiastical state of Denmark. The ointment that should be pure sends forth a flavor

that indicates the presence of many a dead fly, while the secret closets of ecclesiasticism are justly suspected of containing many damning skeletons. To expose the corruption and apply the appropriate remedy is a more herculean task than the purification of the famous Augean stables, which, according to the fable, contained three thousand oxen and had not been cleansed in thirty years.

The foundation principle in dogmatic theology, Romish and Protestant, is the total depravity of man through legitimate inheritance by natural generation and regular descent from a certain human pair named Adam and Eve, who, though created pure and perfect, by a single act of disobedience, trifling in itself, fell from their primæval holiness and entailed sin and misery upon all their unfortunate progeny, so that in a certain sense all men "sinned in Adam, and fell with him in the first transgression." This basic dogma of theology is claimed to be a matter of special divine revelation written down in a sacred book.

Those who have carefully considered the second chapter of this series know how much importance to attach to this fanciful story. It is not original or peculiar to the Hebrew Scriptures, as has been shown, but was manifestly borrowed from some one or more of the older and more

civilized peoples of antiquity, who knew it to be a *myth*, and from whom we learn its *origin* in connection with their sublime system of *sun-worship*. The whole narrative of the garden of Eden, the talking serpent, and the apple-eating woman was well understood by the ancient poets and priests to be fabulous, a mere fancy sketch suggested by the revolutions of the heavenly bodies and the consequent changes of the seasons. Leading Jewish and Christian writers for centuries admitted the allegorical character of the old fable of the *fall* of man in the paradisaical Eden, and no attempt was ever made to palm it off as *historical truth* until the demands of dogmatic theology made it necessary. It is safe to allege that no man of learning now attempts to defend it except in the interests of an effete sacerdotalism, and those who do so are justly chargeable with ignorance of history, comparative religions, and the infallible testimony of science, or with a degree of disingenuousness that might without uncharitableness be called by a stronger name.

Science has demonstrated the fact that primæval man was a being of exceeding low estate, nearly allied to the lower animals, and that for unnumbered centuries he has been *rising*, until he has attained his present proud position. True, the stream of human progress has not been un-

interrupted. Man has had his ups and downs, but the steady general ascent is unmistakably shown by the discoveries of science and the testimony of history. There is nothing in history or science to justify the Miltonian conception of the deterioration and degradation of man from an angelic perfection previously enjoyed, but there are very many facts that can never be reconciled with such an assumption.

It is easy to see the logical consequences of the position we are obliged to take. If the so-called *fall* of man is a *myth*, the FOUNDATION of the entire system of dogmatic theology is destroyed, and the whole superstructure falls into a mass of rubbish. Professional theologians understand this, and fully realize that if the first link of the chain is broken the remaining links must fall into confusion. No wonder that they so earnestly contend for the story of "*Eden and the Fall.*" If we reject the fable of the fall of Adam and the total depravity of all men through natural descent and inheritance from him, it follows as a logical sequence that there is no solid foundation for what is called in theological parlance the "*redemptive scheme.*" The word *scheme* is nearly synonymous with the words "plan," "project," and "contrivance." Theology implies that even the fall of our alleged first parents was in pursuance of an eternal plan of God, he having vir-

tually allowed it by a "*permissive decree*," having "*eternally purposed*" to redeem a portion of degenerate humanity by a divine *contrivance*. Ponderous volumes have been written to vindicate the divine wisdom and goodness in the creation and fall of man, involving the awful doom of unborn millions, but nothing has ever been written to satisfy the heart or the reason of man. The alleged facts stand in awful and impenetrable mystery, absolutely irreconcilable with our necessary conceptions of infinite wisdom and love. It cannot be that the Infinite Father could have placed his own offspring at such a disadvantage involving such tremendous consequences.

But it is argued that in the very day of the *fall* of man God intimated his purpose to redeem him through the bloody sacrifice of his only-begotten Son, in the promise that "the seed of the woman should bruise the serpent's head;" that in accordance with this scheme he established a system of bloody sacrifices typical of the infinite Sacrifice to be offered on Calvary after the lapse of centuries; and that he committed the knowledge of this divine contrivance to the Hebrew people as his chosen ones. This, of course, made it necessary to establish a *priesthood*, for how could there be altars and sacrifices without priests?

But here we are confronted by the astounding fact that the whole system of vicarious atonement through bloody sacrifices is the most prominent characteristic of the most ancient pagan religions. Moreover, all nations, from the most remote Hindoo to the modern Christian, have had essentially the same ideas, modified by circumstances, regarding a divine incarnation through a human mother, generally a virgin—the divine man, always a moral teacher and reformer, closing his wonderful life, in the last act of the moral drama, by a violent death, generally *crucifixion*. Petty preachers mislead their hearers by ignorantly asserting that these ancient peoples obtained their ideas from the divine revelation made to Jews and Christians, but the most eminent Sanskrit scholar of the world, Max Müller, professor in the orthodox University of Oxford, says: “The opinion that the pagan religions were mere corruptions of the religion of the Old Testament, once supported by men of high authority and learning, is now as completely surrendered as the attempt at explaining Greek and Latin as corruptions of Hebrew.”

It is certain that if the *redemptive scheme* of modern theology through a divine incarnation and vicarious sacrifice is a supernatural revelation, it was not first given to Jews and Christians. It is impossible to give details here and now, but

it is safe to risk one's reputation for intelligence and honesty upon the allegation that the redemptive contrivance of dogmatic theology is as *heathenish* and *mythical* as the fanciful fable of the fall of Adam and Eve; and the one is dependent upon the other. If all men are not descendants of Adam, and if he did not fall as the legend alleges, and men are not depraved in *consequence* of such fall, but from *other* causes, then the whole system of salvation through the vicarious blood of an innocent person must go down for want of foundation. It can be shown just how the dogma of vicarious atonement originated, and how it came to be incorporated into modern theological systems.

There are several other links in the mystical theologic chain that must also drop out in consequence of the failure of the first link. Priests of all classes, as a *sacred order*, an elect *holy caste*, must, as a consequence, be regarded as impostors, though many of them may be regarded as useful *moral teachers*. The idea of a holy *order* of men having special sanctity and peculiar mediatorial functions between God and man is a relic of heathen superstition, and must soon be so regarded except by the sacerdotal class itself and their confiding dupes.

The dogma that death would have been unknown but for Adam's fall is so flatly contra-

dicted by the facts of geology that one should blush to suggest it, even at funerals, when every intelligent man knows that millions of animals died before man appeared upon this globe.

It could easily be shown how the dogmas of the material resurrection of the human body and literal hell-torments and other irrational and unscientific assumptions must go down with the false foundation upon which they are based.

But the most serious aspect of this subject is yet to be presented. The dogma of the fall and *total depravity* of man is *demoralizing*, and furnishes an excuse for wrong-doing. It not only impeaches the divine wisdom and love, but it makes man responsible for what he could not help. He is told that he could not do right if he would, but that if he should do right it would count for nothing. He cannot help himself, and he inwardly curses God and Eve and all his faithless ancestry. He naturally does what he is told he cannot help doing, just as children are almost sure to act like the depraved little demons that some parents call them and teach them to believe themselves to be. And yet all men *feel* at times that they are not totally depraved, that they have more good impulses than bad ones, and that, upon the whole, they perform more good acts than evil ones.

Equally demoralizing is the dogma of pardon

and deliverance from the consequences of wrongdoing through a divine contrivance of the vicarious sufferings of an innocent person, and that human disobedience is made all right as to consequences by the obedience of a divine man. The answer of theologians to this charge is familiar to all, but is not practically accepted by common minds. When the child enters the Sunday-school room and his eyes rest upon the conspicuous placard, "*Jesus Paid it All!*" the inference is that there is nothing more to pay. And this conclusion is confirmed by the lesson that the sole condition of pardon is faith in and acceptance of the free gift. Thousands of ignorant persons, Catholic and Protestant, no doubt secretly rely upon this easy and convenient device to cover up their numerous shortcomings and misdoings. Such dogmas are welcome in the murderer's cell and upon the platform of the gallows. In thousands of ignorant minds the thought is no doubt deeply concealed that about the surest way to get to heaven is to commit a murder and have the "benefit of clergy," and in due time be "jerked to Jesus" (as described by a Western journal) by the hangman's rope. Such a system of theology must be demoralizing. Suppose that our State authorities should proclaim in advance free pardon and a princely palace to all law-breakers on the simple condition

of *trusting* in the kindly interposition and substitution of another, *already made and accepted*, what would be the effect upon public morals? All public officers know the evil effects of the "pardon" system, and how even the faintest hope of pardon encourages crime, and how certainly a free pardon is followed by a life of even increased criminality. There is nothing in the analogy of nature, nothing in the jurisprudence of civilized nations, nothing in reason or philosophy or science, to justify the theologic method of dealing with offenders. It violates every principle of justice. It has not one single quality of *rightfulness* in it. It is a fiction pure and simple in fact and in form. Macaulay well said of this redemptive contrivance, "It resembles nothing so much as a forged bond with a forged release endorsed upon its back." Greg pungently described it thus: "It looks very much like an impossible debt paid in an inconceivable coin, or like a legal fiction, purely gratuitous, got rid of by what looks very like a legal chicanery, purely fanciful." It was hardly known to Tertullian in the third century of our era, and was finally formulated by Anselm in the eleventh Christian century on certain principles of Roman law. It was not taught by Jesus, and, though known to the Gnostics in the second century (A. D.), it was not *originated* by them.

Ancient pagan hierophants taught the dogma of vicarious atonement, and had the option to sacrifice their own sinless persons or that of an animal to propitiate the gods. They also had the dogma of the mystic "new birth" through the *baptism of blood*, and that long before the Essenes, who preceded the Christians and also held the dogma, came into existence. The so-called mystery of the Eucharist is older than the "paschal lamb" of Judaism or the "Lord's Supper" of the New Testament. There is something truly significant in the ancient pagan rite of *water-baptism*, symbolic of purification, but the dogma of purification by *blood* is devoid of such symbolic significance, and if contemplated without superstitious preconceptions is decidedly revolting. It implies false conceptions of God's character as one delighting in blood, and is suggestive of the sacrifice of human beings, and even of cannibalism. It is a relic of the ancient barbaric fetichism, and, except when used metaphorically to denote suffering for others, has no place in a rational system of religion. The true *at-one-ment* of Jesus was to reconcile men to God, not a contrivance to appease an angry God by paying a price for the redemption of man, to satisfy an imaginary claim of divine justice, and to overcome an obstacle to the salvation of men by which the Infinite found himself confronted.

That the dominant theology of the past and present needs *revision*, as there are certain underlying principles in almost every dogma (as Dr. James Freeman Clarke, in *Orthodoxy, its Truths and Errors*, has ably shown), is a fact fully realized by all clear and independent thinkers. The author of *Ecce Homo* (understood to be Professor Seeley of the University College of London) in his recent work, *Natural Religion*, has clearly shown that the opposition of scepticism is not antagonism to *religion*, but to certain *dogmas* of *theology*, and that about all that scientific sceptics object to can be given up without affecting the essential principles of true religion, but greatly to its advantage.

Let us now attempt to foreshadow the faith of the future as it will probably be held by independent thinkers.

They will not accept the anthropomorphic, man-like conceptions of God as found in the popular theology and as presented in portions of the Hebrew Scriptures. They will define God as *spirit*, and will improve on the translation in John 4 : 24 by rendering it thus : "*Spirit is God.*" They will hold the idea of the divine *immanence*, as being *in* all things, not *outside* of anything.

They will regard the divine government, natural and moral (though they will probably make

no such distinction), as pre-eminently one of *law*, and will find the highest wisdom in seeking to be in harmony with the *order of the universe*. They will have little or no faith in *miracles* as defined by theologians, and will probably drop the word *supernatural* from their vocabulary.

They will regard man as of *divine origin*, not by miraculous and sudden creation, but by *orderly evolution*. They will not look upon man as degraded in consequence of an act of some ancestor ages and ages ago, but as degraded, if degraded, by his own acts or the acts of his immediate ancestors.

They will recognize the law of heredity, and seek to profit by it. If they speak of a child as "conceived and born in sin," they will mean the sin of his own parents and their immediate ancestors—the sin of unrestrained animal lust, the sin of alcoholic stimulation, of narcotic poison, and other violations of natural law. When the fathers eat sour grapes, the children's teeth will always be set on edge.

The doctrine of "original sin" will be held as already explained, and some things now called sins will be called *infirmities*. Man's defective moral status will be esteemed a want of *development, imperfection, incompleteness*, rather than essential *depravity* or innate *viciousness*.

In the near future men will realize that salva-

tion has other than a theologic meaning—that if man would be saved from sin and suffering he must save himself by the use of appropriate remedies. Evil can only be overcome by “ceasing to do evil and learning to do well.” The same principles must be applied to religion that are applied to worldly subjects. Yet the word *savior* will not become obsolete. There have been many saviors, and men to-day may profit by them all, and by none more than by the life and spirit of the sweet humane Prophet of Nazareth. Confucius, Gautama, Socrates, Plato, and many others were saviors of men, and so were Savonarola, Washington, and Lincoln. Jesus will always have the pre-eminence, but not in the theologic sense, which he never claimed for himself.

The pagan doctrine of the resurrection of the material human body at some future day will be rejected as unscientific and absurd. Sir John Herschel states that in a hundred generations one pair of human beings would produce such a multitude that if spread out over the surface of the whole earth, and standing in rows of persons each four feet high, the height of the column in three thousand years would reach to three thousand six hundred and seventy-four times the distance between the sun and the earth! The number of human *strata* thus piled one on the other would amount to 460,790,000,000,000. These and sim-

ilar arithmetical and physical facts may properly be considered in connection with the ideas of the material resurrection and general judgment, as the earth does not contain matter enough and space enough to justify such wild dogmas. Even now thousands of thoughtful persons reject the doctrine of a physical resurrection on scriptural grounds. Paul certainly taught the resurrection of a *spiritual body* (1 Cor. ch. 15). Scholars know that the Greek word "*anastasis*," commonly translated "resurrection" in the New Testament, means "*rising up*," not rising again, or resuscitation. The rational doctrine of the resurrection will be found to be the *rising up* of the *spiritual* body out of the defunct physical body, and that this resurrection takes place at the time of death.

The idea that sin deserves *eternal* punishment because it is an offence against an *infinite* God will be found to have no foundation. A finite man cannot commit an infinite crime. Wrongdoing will always be followed by suffering, and the true idea of punishment is that it is a product or consequence, and not a mere judicial penalty, and that it is always *remedial*, not *vindictive*.

When religion becomes more a matter of reason than of dogma men will entertain very different views of prayer. They will not ask and expect God to work miracles, to suspend the order of the universe, to accommodate them. An im-

portant lesson was learned when millions and millions of men and women were upon their knees praying for the life of President Garfield. The physical injury done by Guiteau's bullet could not be repaired by unnumbered prayers. And yet prayer is a true religious instinct, and is countenanced by Nature and philosophy. The true elements of prayer are meditation and aspiration rather than supplication for special favors. It is more a matter of the heart than the voice. It is rather silence than gorgeous ritualism from richly-bound prayer-books.

Assemblies for public worship will probably never be done away. There are many things that are grand and inspiring in the great congregation, and many advantages that could be enumerated. Proper persons to lead and direct public religious exercises will perhaps always be a necessity, but the *priestly* idea is bound to destruction. This idea has already found practical expression in *The Index*, in an article by Robert C. Adams, as follows:

• • • “The question then arises, How can we do without ministers? The chief offices of the ministry are in connection with marriages, funerals, visitations, sacraments, and church services. What substitutes can be employed? The civil magistrate can secure the marriage-bond. The professional utterance at the side of the dead will either not be missed by the mourners, with whom each word at such times stirs up the fountains of grief, or

it may be acceptably replaced by the simple tribute of a friend and comrade who knew the departed as few ministers ever come to know their parishioners. Visitation of the sick can be more agreeably carried on by neighbors and friends, who now often deprive the invalid and themselves of the mutually beneficial expression of sympathy and acts of kindness because that is considered the pastor's sphere. Sacraments, if continued, can be administered by laymen. Church attendance has too many social attractions to be given up, and where a minister is lacking the services might be conducted after this manner: A committee should be formed to control them, one of whom should in turn preside. The music could be indefinitely improved, and its sphere and character, as to words, tunes, and instruments, enlarged. Readings of scriptures from ancient and modern authors should be given by young people of both sexes who possess oratorical talent. If prayer is not outgrown, there will be always good brethren 'gifted' in that respect, some of whom may even exercise the somnolent influence attending 'the long prayer.' But how can the sermon be replaced? By reading a printed discourse? By no means. Every congregation possesses thinking and cultured men with good utterance. Let these read original papers upon the themes they are most familiar with, the subject first being approved by the committee. Let there be one paper of half an hour's length at each service, and let a discussion follow for another half hour in five-minute speeches. At the close let the people linger for friendly greetings. Many advantages will be gained by this method. Each person's mind runs in certain directions and emphasizes particular truths, and one man's instructions must lack variety."

The doctrine of *holy orders* of men, who are supposed to be endowed with sacred functions and special mediatorial influence with

God, is a delusion and a false pretence, a relic of Brahmanical caste and pagan sacerdotalism. The ultimate influence of *priestcraft* has always been evil, whether among barbarians or civilized peoples, and many intelligent persons incline to the opinion that the *priestly* class in modern times are the greatest hindrance to the progress of virtue and true religion, and the chief promoters of Atheism and Agnosticism. Of course, there are exceptions to this sweeping suspicion, but the feeling is becoming general that the people of these United States are not receiving proper returns from the labors of the seventy-five thousand ministers whom they support and for the millions of dollars they have invested in churches. Simple moral teachers of both sexes could well take the place of pompous priests. This question of a professional priestly class, to be supported as such, is one into which many sensible persons are inquiring, and in regard to which they will reach no doubtful conclusion.

The question as to the light in which the Bible will be regarded as science advances is not difficult to answer. Men are already beginning to realize that bibles are products of religion, rather than that religions are products of the bibles. We say *bibles*, because all religionists have their sacred scriptures, each claiming special inspiration and infallibility. Even what in our day and

country is called *the Bible* consists of sixty-six little books or tracts bound up in one volume. These little pamphlets are mostly anonymous, and are of uncertain date and locality. They contain the very best thoughts of the writers at the time of their writing, and contain many things that will never become obsolete. The bibles of different nations should be studied as we study history and geology, as showing the development and progress of the religious sentiment, as geology shows the order and progress of creation. The greatest enemies of the Hebrew and Christian Bible are those who claim for it what it is not. The greatest mistake of the Christian centuries was the attempt of the so-called Reformers to offset the claim of an infallible pope with an infallible Bible. Infallibility belongs to neither; both are imperfect. Book-infallibility is an absurdity. If a religion is founded upon a book, it must share in the imperfections and mistakes which are inseparable from books. Knowledge is comparative and progressive, while books are stationary. The attempt to settle all questions of morals and religion by what was written down in the dark ages of barbarism and superstition is simply absurd. The future of religion should not be made dependent upon any dogma or alleged historical facts the truth of which progress in knowledge

may afterward compel men to reject. It is unwise in the extreme to put religion in a close, perilous alliance with what is at least questionable, if not false, and to subject it to the hazard involved in the acceptance of fanciful cosmogonies, discredited chronologies, and miraculous stories, which science and modern discoveries have already assigned to the region of myth and the fabled legends. The fragmentary scraps composing our Bible may be studied with profit. As *helps* to religion they are more or less useful; as an infallible authority they are without merit. Men *know* that they are not infallible, and that all parts are not of equal excellence. The great promoters of scepticism to-day are the purblind pulpit declaimers and their dupes, who lustily vociferate, "If everything in the Bible is not true, nothing in it is true;" "If you reject any part, you must reject all"! The fact is, that many things in the Bible are true and many things are false. Intelligent men of the future will judge the Bible by its merits, just as they judge other books. The day will no doubt come when the world shall have a *new* canon of sacred scriptures compiled from the best specimens found in the bibles of all ages, and from which will be excluded everything that is puerile, obscene, manifestly false, or unfit to be read in any presence. Such a book, not as an infallible

authority, but as a help in religion and morality, would be invaluable.

It is not intended in these hasty sketches to even suggest a formulated creed. Men will never be of one mind on all subjects. But the nearer they get to Nature, the nearer they will get to one another. The methods of science are sure to be applied in the domain of religion. A religion that is not *natural* is not worthy of the name. Theology says, "Let science be silent when God speaks." Reason answers, that when true science speaks it is the voice of the Infinite. All happiness here and hereafter depends upon our knowledge of the *order of the universe*, and the adaptation of our lives to it. It is impossible to divorce true religion and real science. The more we have of the latter, the more we shall have of the former.

Realizing how imperfectly these great questions have been presented, comfort is found in the following inspiring words from the pen of Theodore Tilton :

"Others shall sing the song,
Others shall right the wrong—
Finish what I begin,
And all I fail of win.

"What matter, I or they,
Mine or another's day,

So the right word be said
And life the sweeter made?

“Hail to the coming singers!
Hail to the brave light-bringers!
Forward I reach, and share
All that they sing and dare.

“The airs of heaven blow o’er me!
A glory shines before me
Of what mankind shall be—
Pure, generous, brave, and free—

“A dream of man and woman
Diviner, but still human,
Solving the riddle old,
Shaping the Age of Gold!

“The love of God and neighbor;
An equal-handed labor;
The richer life, where beauty
Walks hand in hand with duty.

“Ring, bells in unrequited steeples,
The joy of unborn peoples!
Sound, trumpets far off blown;
Your triumph is my own!

“Parcel and part of all,
I keep the festival,
Fore-reach the good to be,
And share the victory.

“I feel the earth more sunward,
I join the great march onward,
And take by faith, while living,
My freehold of thanksgiving.”

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